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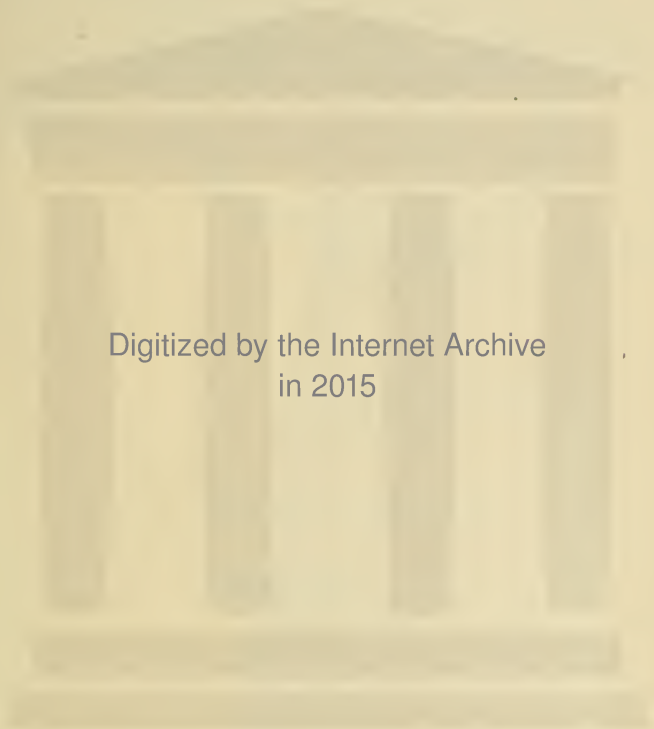
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THE INFLUENCE OF THE RETREAT MOVEMENT
Zacheus J. Maher

CONTEMPLATING THE SAINTS
Joseph O'Mara

CARROLL HOUSE

THE WOODSTOCK FIRE

OBITUARIES
Father John J. Wynne - Father Pius L. Moore

BOOK REVIEWS
Edwin D. Sanders, John J. Nash, W. Norris Clarke, Clifford M. Lewis

VOL. 80, No. 1 FEBRUARY 1951

Ad Maiorem Dei Gloriam

CONTENTS FOR FEBRUARY 1951

THE INFLUENCE OF THE RETREAT MOVEMENT.....1
Father Zacheus J. Maher

PRIESTS' INSTITUTE FOR SOCIAL ACTION 1950.....13
Mr. Catalino Arevalo

CONTEMPLATING THE SAINTS.....37
Father Joseph O'Mara

HISTORICAL NOTES

Carroll House.....45
An Illustrious Jesuit Visits New Orleans.....49
St. Ignatius Church, Chestnut Hill.....51
American Assistancy—Ineunte 1951.....53
The Green House Burns.....55

OBITUARY

Father John Joseph Wynne.....61
Father George J. Pickel.....66
Father Michael I. Stritch.....70
Brother John Lenerz.....72
Father George J. Brunner.....75
Father Francis J. Rudden.....77
Father Pius L. Moore.....79
Brother Nicolaus Fox.....85

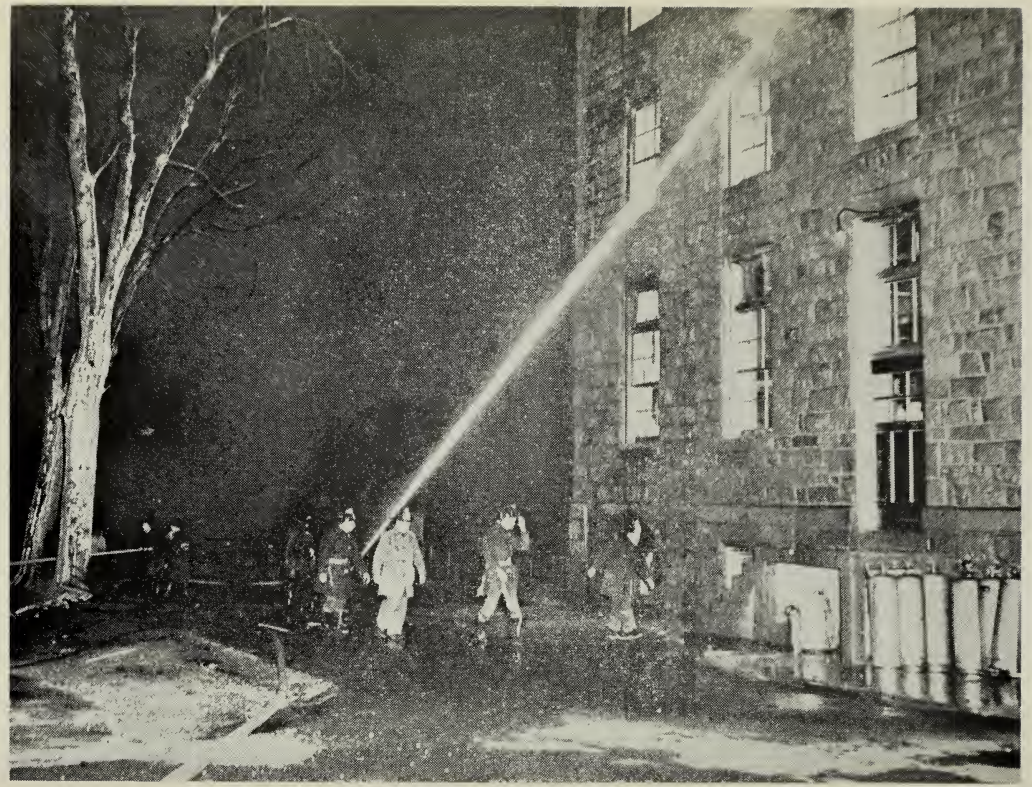
BOOKS OF INTEREST TO OURS.....87

For Jesuit Use Only

Published four times a year, in February, May, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock, Maryland, under the Act of March 3, 1879. Subscription: Three Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND



THE WOODSTOCK FIRE OF JANUARY 21, 1951

(The critical phase: firemen direct a stream of water on the Philosophers' Wing which had caught fire from the Green House. In the background other firemen are seen directing a stream of water on the ruins of the Green House. *For a description of the fire see pp. 55 ff.)*

ARCA SEMINARII PHILOSOPHIAE

THE
WOODSTOCK
LETTERS

VOL. LXXX, No. 1 FEBRUARY, 1951

THE INFLUENCE OF THE RETREAT MOVEMENT

ZACHEUS J. MAHER, S.J.

The subject assigned for our present discussion could be approached in a variety of ways. In retrospect, it might be asked: What impression has the retreat movement during the years of its marvellous growth since the dawn of the century, made on the spiritual life of the nation, and by nation we mean the country as a whole, and not merely the Catholic element thereof?

On looking to the future, one might seek to learn, in view of its present magnificent proportions, to what extent the movement might rightly be expected to affect the moral and religious consciousness of the nation in the years to come.

Further, one could ask for a delineation of the fields in which such influence should be exerted, or for a determination of the manner and guidance under which it ought to be exercised. The nature of this influence, too, presents another interesting subject of discussion.

This address was delivered at the National Catholic Laymen's Retreat Conference in Los Angeles, April 21-23, 1950, under the title: The Influence of the Retreat Movement on National Sanctities.

Thesis

My selected approach may be stated as a thesis in the following terms:

1. The primary influence of the retreat movement is individual and interior, the consequent is social and exterior;

2. This consequent influence, however, is not immediate but mediate, nor is it to be restricted to matters exclusively religious or moral;

3. The mode and measure of this influence is to be determined by those whom the Holy Spirit has set to rule over the Church of God: the sovereign pontiff, the hierarchy and those to whom these have committed supervision over this apostolate.

I-a: The primary influence of the retreat movement is individual and interior.

Surely one need not pause to demonstrate this truth to the present assemblage. The direct aim of the retreat is to re-establish, if lost, or to intensify, if present, that union of the individual soul with its Maker, which is of the very essence of the supernatural life, and this, *per Christum Dominum Nostrum.*

I-b: The consequent influence of the retreat is social and exterior.

Not to be misunderstood at the outset, I hasten to assert that this influence is not called consequent, in the sense that it is a by-product of the retreat. On the contrary, it necessarily flows therefrom, at least as far as the retreat is concerned. A scholastic might call it "equally primary," but we shall not cavil at nomenclature, provided our meaning be clear.

Pius XI thus authoritatively expresses it in *Mens Nostra:*

"Moreover from this perfection of Christian life, which is manifestly obtained from the spiritual exercises, besides that inward peace of soul, there springs forth spontaneously another most choice fruit, which redounds to the greatest advantage of the social life, namely the desire of gaining souls to Christ, which is

known as the apostolic spirit. For it is the genuine effect of charity that the just soul . . . burns to call others to share in the knowledge and love of that Infinite Good which she has attained and possesses." And lest anyone say that this applies only to the clergy, the Pontiff adds: "Our own regions require compact companies of pious laymen who united to the apostolic hierarchy by close bonds of charity, may help it with active industry, devoting themselves to the manifold works of Catholic Action."

Intense Apostolic Spirit

A direct result of the retreat, therefore, is to imbue the retreatant with an intense apostolic spirit so that he may have the will and the generosity to spend himself and be spent in the cause of Christ, in as far as his individual character, attainments and circumstances may warrant him to participate actively in the great apostolate of the Church. And I believe that it is precisely in instilling this spirit into men that the major contribution of the retreat movement to the spiritual well-being of the nation consists.

For reasons it is not pertinent to our subject to recount, the laity have hitherto not been sufficiently conscious of this, their responsibility. Pius XI stressed the gravity thereof in his encyclical on atheistic communism: "Be ye doers of the word and not hearers only, deceiving your own selves. The most urgent need of the present day is, therefore, the energetic and timely application of the remedies which will effectively ward off the catastrophe that daily grows more threatening. We cherish the firm hope that the fanaticism with which the sons of darkness work day and night at their materialistic and atheistic propaganda will at least serve the holy purpose of stimulating the sons of light to a like and even greater zeal for the honor of the Divine Majesty."

And Pius XII in his too little known allocution to *Renascita Cristiana* thus exhorts the members of the movement: "Resolved as you are to observe fully in

your own lives . . . the sacred law of God, you wish in the field in which circumstances planned by Providence have placed each one of you, to collaborate in leading souls back to the one Lord and Master . . . Such is the meaning of the entire work of redemption, and every apostolate, whatever may be its form, is but a participation in that redemptive work of Christ." [1]

The great cry across the length and breadth of the land is for workers and for yet more lay workers in the cause of Christ, for men, Pauline in spirit, who, fired with zeal, will not measure time nor effort nor cost nor convenience in their endeavor to spread the Kingdom of Christ, and this out of sheer personal devotion to Him and out of thankfulness for what He has done for the race, and for each individual member of the race, in the ultimate expression of His love, which was His redemptive death on the Cross.

"Give me," cries Pius XII, "in every parish a handful of laymen, alert, well-informed, devoted, and I will change the face of the earth." [2]

Now it is the duty and the supreme responsibility of the retreat movement, but not exclusively so, to furnish the Church with just such a body of men, men who strive to fulfill the ideal held up by the sovereign pontiffs in their great directives on Catholic Action. The qualities needed in such men are precisely those which the retreat of its very nature tends to engender and will engender provided the retreatant himself place no obstacle to their development.

These are the men who sense the value of cooperation; they realise how much it means to a cause if many will do the little thing that thus the big thing may be done. These are they who see the meadows green in springtime, and know they are such because each single blade of grass has made its contribution to

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[1] *Catholic Mind,* July, 1947.

[2] Quoted by William E. Burke in his address to the Eastern Unit of the CEA, Atlantic City, November 26, 1949. Cf. *College News-Letter,* December, 1949.

the coloring of the landscape; these are they who learn more than industriousness from the ant; these are they who seek no human recognition for the efforts they expend, who are not disappointed if it be not forthcoming; for they look to God alone for their adequate reward. They know how fleeting is praise from the lips of men, as transient as the voice which utters it. These are they who are content to remain in obscurity, the hidden men, the forgotten men but the so necessary men, working all the while out of love for Christ. These are they who spread the fire which the Master Himself came to cast on earth and wished so ardently that it be enkindled.

To the retreat houses of America and to the retreat masters we say: Give us such men and give them to us in abundance. This is your responsibility, this your privilege, this your magnificent opportunity.

Social Influence

To substantiate my second proposition: That the consequent objective, the exterior and social influence which the retreat movement should exercise on the life of the nation is not to be restricted to matters exclusively religious or moral, I quote again from Pius XII in his allocution to *Renascita Cristiana*:

"To wish to draw an exact line of separation between religion and life, between the natural and the supernatural, between the Church and the world, as if they had nothing to do with each other, as if the rights of God were valueless in all the manifold realities of daily life, whether human or social, is entirely foreign to Catholic thought and is positively anti-Christian.

"The more, therefore, the powers of darkness bring their pressure to bear, the more they strive to banish the Church and religion from the world, the more there is need on the part of the Church herself, of steadfast and persevering action in order to reconquer and place all fields of human life under the most

sweet empire of Christ, so that His spirit may breathe more abundantly, His law reign with a more sovereign sway and His love triumph more victoriously. Behold what we must understand by the Kingdom of Christ.

"The task of the Church is indeed arduous, but they are simply unwitting deserters or dupes, who in deference to a misguided supernaturalism, would confine the Church to a 'strictly religious' field as they say, whereas by so doing they are but playing into the hands of their enemies."

These words of His Holiness are tremendously significant. They are the Magna Charta of the Church's liberty, as ancient as her divine constitution, but modern in their renewed expression today. They are a direct denial of the contention of the enemies of the Church, whether in our own or in other lands, that her activity must be restricted to the sanctuary and the sacristy. Because of them, factious groups in America assail her, the Nazis in their heyday assaulted her and Russia today along with her satellites, jails and tortures and murders those who would vindicate this, her divine prerogative.

"All fields of human life," says the Supreme Pontiff, must be placed under the most sweet empire of Christ, and the reason is clear: for all human relations, whether domestic, civic or social, whether industrial or professional, whether national or international, all, since they are pertinent to man, must necessarily have a religious and moral aspect, and as such, fall under the *magisterium* of the Church, the one and only divinely constituted guardian and expositor of faith and morals.

To bring the mind of the Church to bear correctly upon any given human relationship, however, requires that the one doing so be well versed in the twofold aspect of that relationship: the religious or moral, and the technical or specific.

To speak authoritatively on labor relations, for instance, a man must be quite conversant with labor as such, and with the ethics of labor as well. To speak

rightly on medical relations he must know both the moral and the medical phases of the problem.

Now, I respectfully submit that it is not the province of the retreat movement either to provide in whole or in part, or to delay upon the imparting of this moral or technical information during the course of a retreat.

The retreat house is not a college or a university. It is not a seminary nor a seminar. It is not an institute of social service nor a labor college. It is not a town hall or a study club, not a forum nor a table round which men gather for discussion. All these have their time, their place and their worth, but not during the retreat. The retreat is a solitude wherein the soul communes with God for its own sake that it may later commune with men for their sake, and the more exactly the retreat adheres to its primary purpose the more perfectly will it secure its consequent objective.

Latent Possibilities

I seek not to narrow the horizon of the retreat; rather I labor to broaden it. Hitherto the range of vision has been too circumscribed. Palomar has revealed unsuspected planetary galaxies; perhaps a deeper penetration of latent possibilities may do a like thing for the retreat movement.

The magnificent achievement of the present by no means exhausts its potentialities. Designed to do a definite work, it should never swerve from its great objective. But there are other activities, vital to the well-being of Catholic life, and vital to the spiritual life of the nation as well, to which the retreat movement can give tremendous impetus and which it can foster in a variety of ways. To such works as these the movement is bound, not as to works of supererogation, optional at pleasure, but by the strong law of charity, and now particularly, because of the religious chaos in which we live.

The movement must not only fire men with zeal so that they will dedicate themselves to this apostolate

of the laity, but it must contribute towards their training, so that, skilled in the two-fold aspect of human relations, they may effectively influence their fellow men, whether these be of our faith or otherwise, and through them, the nation.

I make no pretence of entering on a complete enumeration of these activities nor of presenting a detailed description of how this contribution is to be made. I do indicate avenues of approach, in the hope that others may follow through.

I must premise a remark or two:

It is a mistake to contend that a continuously increasing attendance at any one retreat house is a desideratum. There is a saturation point beyond which a retreat loses its characteristics, defeats its own purpose, and becomes unwieldy. When that point is reached, there is need of another retreat house in that locality and it should be welcomed by the incumbent. God knows there is work enough for all and more than enough, and glory too. Nowhere have we drained the pool of prospective retreatants. There is room for a variety of works; there is room for a variety of workers as well. Pertinent are the words of Pius XII in his Encyclical *Mediator Dei* on the liturgical movement:

"As far as the various ways of carrying out these exercises are concerned, let every one know clearly and with certainty that there are many mansions in the Church on earth, not less than in heaven, and that a monopoly can be held by no particular form of ascetical discipline. There is one Spirit who nevertheless breatheth where He will and by various gifts and various ways directs the souls which are illuminated by Him to the attainment of holiness. Let their liberty, however, and the supernatural action of the Holy Spirit in them be something sacrosanct, which let no one by any right disturb or trample on." [3]

Further: The generous and universal response of

[3] America Press Edition, p. 72, n. 179.

the men to the material needs of the house gives evidence of their deep appreciation of the work and assures its support. It should not take long for a house to be economically secure, even though it carry a debt. The financing of the activities I am about to propose should not deter one from undertaking them.

Go to the Workman

First and foremost: "Go to the workman." Pius XI gave this directive to the clergy in his encyclical on atheistic communism, but it is applicable to the layman and to the retreat movement as well. Had it been better followed, many countries in Europe would not now be lamenting the fact that the workman has been lost, or largely so, to the Church.

Thus speaks the Holy Father: "To priests in a special way We recommend anew the oft-repeated counsel of Our Predecessor Leo XIII to 'go to the workingman.' We make this advice our own, and faithful to the teaching of Jesus Christ, and of the Church, We thus complete it: 'Go to the workingman, especially when he is poor and in general: go to the poor.' If the priest will not go to the workingman and to the poor, to warn them or to disabuse them of prejudice or false theories, they will become an easy prey of communism."

What is done in other lands can be done in our own. With the cooperation of management and of labor, hold conferences in the factory. Carry the retreat, or the best substitute you can devise for it, to the workingman in the shops and centers of occupation. Management has made tremendous strides in providing facilities for the rest, relaxation and refreshment of its employees to keep them physically fit; give them to see the effectiveness, even in a material way, of this spiritual uplift and they will cooperate in making these conferences possible. Do not expect numbers at the outset. Oaks do not grow overnight.

Next, establish and support houses wherein days of recollection may be held, right down in the heart

of the industrial area. This is not said in criticism of the locations commonly chosen for our retreat houses. These justify their selection, but this further step is necessitated by the very circumstances of the times in which we live.

Go further and conduct a house of recollection on Skid Row where everyone is welcome and everything is free. Was it not thus that guests were gathered for the wedding feast? No man is so far down that we cannot or ought not stoop to lift him up; no man has wandered so far but that we cannot reach out a hand and lead him back. Is all this a fanciful dream? God grant it may come true.

The other line of possible activity has to do with the training of those men who, imbued by the retreat spirit, will give themselves wholeheartedly to the apostolate. The doers of the word and not the hearers only.

Some retreatants may be qualified by previous training to engage in this apostolate at once; others may not. The retreat movement should collaborate in providing the necessary instruction, either at the retreat house itself or elsewhere.

Does it not seem a pity that the splendid appointments of our retreat houses lie idle for the greater part of the week? Could they not be utilised during this time for the conduct of study clubs, and for all such like means of imparting the instruction needed for the effective worker, instruction which should not be given during retreat time itself?

Or if it be that a neighboring college or local parish organization provide this instruction, then the retreat house should mesh into the activity in such wise as to lend it maximum support. Time forbids me to go into detail or to enumerate other possible activities.

My last proposition states that all these activities, if and when undertaken, must be carried out under the supervision of the hierarchy, *suppositis supponendis*. This point is clear beyond discussion. It is emphasized for the record.

I hope my few remarks have not sounded involved or contradictory. A summary may clarify latent uncertainties.

The retreat is primarily and essentially concerned with the interior spirtual life of the individual, but not exclusively so. From it results that zeal which will find expression in an apostolate active in the salvation of souls.

This activity, however, requires definite preparation, but this preparation is not the immediate objective of the retreat, nor is it to be undertaken during the retreat. In doing so lies the great danger, the great temptation.

Yet from this it would be erroneous to conclude that the retreat movement should be unconcerned about external activities; on the contrary, participation in these should be two-fold:

1. To provide men for the work and to imbue them with a strong apostolic spirit;

2. To cooperate in furnishing these men with the definite preparation needed, and this either at the retreat house, but out of retreat time, or by cooperation with other agencies which provide the same. And all this is to be done under the direction of the hierarchy.

With this I rest my case, for it would be presumptuous on my part to attempt to set before this audience either the tremendous need there is for a spiritual regeneration of the nation or to emphasize the part the retreat movement could and would play in this rebirth were each retreatant to measure up adequately to the expectation, in his regard, of the movement itself, or of the nation or of the Church.

Recollection

For keeping up continual recollection of God this pious formula is to be ever set before you. "Deign, O God, to set me free; Lord, make haste to help me" (Psalm 69, 2), for this verse has not unreasonably been picked out from the whole of Scripture for this purpose. For it embraces all the feelings

which can be implanted in human nature, and can be fitly and satisfactorily adapted to every condition, and all assaults. Since it contains an invocation of God against every danger, it contains humble and pious confession, it contains the watchfulness of anxiety and continual fear, it contains the thought of one's own weakness, confidence in the answer, and the assurance of a present and every ready help. For one who is constantly calling on his protector, is certain that He is always at hand. It contains the glow of love and charity, it contains a view of the plots, and a dread of the enemies, from which one, who sees himself day and night hemmed in by them, confesses that he cannot be set free without the aid of his defender.

This verse is an impregnable wall for all who are laboring under the attacks of the demons, as well as an impenetrable coat of mail and a strong shield. It does not suffer those who are in a state of moroseness and anxiety of mind, or depressed by sadness or all kinds of thoughts to despair of saving remedies, as it shows that He, who is invoked, is ever looking on at our struggles and is not far from his suppliants. It warns us whose lot is spiritual success and delight of heart that we ought not to be all elated or puffed up by our happy condition, which it assures cannot last without God as our protector, while it implores Him not only always but even speedily to help us.

This verse, I say, will be found helpful and useful to every one of us in whatever condition we may be. For one who always and in all matters wants to be helped, shows that he needs the assistance of God not only in sorrowful or hard matters but also equally in prosperous and happy ones, that he may be delivered from the one and also made to continue in the other, as he knows that in both of them human weakness is unable to endure without His assistance.

We must then ceaselessly and continuously pour forth the prayer of this verse, in adversity that we may be delivered, in prosperity that we may be preserved and not puffed up. Let the thought of this verse, I tell you, be conned over in your breast without ceasing. Whatever work you are doing, or office you are holding, or journey you are going, do not cease to chant this. When you are going to bed, or eating, and in the last necessities of nature, think on this. This thought in your heart may be to you a saving formula, and not only keep you unharmed by all attacks of devils, but also purify you from all faults and earthly stains, and lead you to that invisible and celestial contemplation, and carry you on to that ineffable glow of prayer, of which so few have any experience.

JOHN CASSIAN

PRIESTS' INSTITUTE FOR SOCIAL ACTION 1950

CATALINO AREVALO, S.J.

A warm, sultry morning in early April: gathered in the Ateneo College Assembly Hall are over one hundred priests. Some wear black cassocks, one is garbed in the brown robe of Saint Francis, most (in this warmest time of Manila's year) are in cool, plain white. Their sincerity brings new life to the tired adobe walls wherein they have assembled—ruined walls which at various times helped to enclose a normal school, a college, a seminary, and most recently an unsuccessful air-raid shelter.

And quickly the ruins become a symbol: something is dead and will not rise; something else, however, is being born, and will live to bear much fruit. A new spirit, perhaps, a new confidence. Certainly a new eagerness to know and to tell about the Catholic Social Program in this beloved land which an industrial revolution is now bruising and a Communist state may yet embrace.

The Reverend James J. McMahon, S.J., rector and president of the Ateneo de Manila, walks up to the platform, leads the traditional *Hail Mary* and extends to all the welcome of the Ateneo. PISA 1950 has begun.

Busy Prelude

It is an auspicious beginning. For Father James J. McGinley, S.J. (by the grace of the Fulbright Act, first director of the Ateneo's Department of Social Sciences), organizer of this first *Priests' Institute for Social Action,* the event has something of the nature of both an end and a beginning.

Hectic weeks of preparation have preceded this morning's simple opening. Back in the late fall of 1949, Father William F. Masterson, S.J., then rector of the

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The first Priests' Institute for Social Action—PISA—was held at the Ateneo de Manila, Manila, Philippines, April 10-14, 1950.

Ateneo, started planning. Approbation, enthusiastic approbation, had come from His Excellency the Apostolic Delegate. The Archbishop of Manila had pushed it with fullest support. To all the bishops, letters had been dispatched at their request, announcing and describing the details of the proposed Institute, and summoning delegates to Manila. All through the last few weeks of Lent, in Passion Week and in Holy Week, telegrams, letters, notes, telephone calls had poured in: *"expect five from Bacolod, make eight reservations name vicar general Jaro diocese, must arrive day late please reserve space, etc."*

For at least two weeks every available duplicating machine in the school buildings had hummed with ceaseless activity as page after page of mimeographed notes hurried forth to be stacked and stored for later assemblage into oversized manila envelopes. This was the "big brown kit" that was to serve both as textbook and reference book throughout the week—and after. Included were copies of the Bishops' pastoral entitled *Social Security*, outlines for lectures, reprints of articles, sermon outlines for the coming year back at parishes and missions, and an outline-bibliography for each class, each "quickie" talk, each "special event." A so-called diary accompanied this, with a page for each item on the whole busy week's schedule. Each page gave time, place, topic, for a particular event, and told the student which sheets should come out of this "kit" for each talk, etc. It also gave him space and incentives for note-taking!

On Easter Sunday morning, Jesuit Scholastics (John King, Vincent Towers, Miguel Varela, Bartholomew Lahiff, Catalino Arevalo, and others), and Ateneo Sodalists (Sixto Roxas, Antonio Quintos, Luis Sison, Manuel Lim, Joaquin Lim, Arturo Consing, Raymundo Hontiveros, Salvador Gonzalez, Guillermo Soliven, Enrique Esquivel, Miguel Avanceña, and many others) were still assembling the packets, sharpening pencils, readying the registration office, and putting finishing touches to the PISA 1950 "exhibit."

A responsibility entrusted to the Social Order Club, unit of the Ateneo College Sodality, this exhibit room housed charts, diagrams, labor school outlines, pictures, pamphlets, books, and film strips (with projector and screen arriving a bit later!) literally from all over the world. England, Australia, France, Belgium, Canada and the United States—and interested people in each of these places—had managed to get something worthwhile here in time, even after too short a notice! The collegians set up these items under four headings: the problem, the Communist challenge, the Catholic answer, and what priests can do about it. India ink, *cartolina,* colored ribbon and thumbtacks had been the order of the day for quite some days but the result was worth it: a supplement to PISA that used still another means to repeat essentials of the whys and wherefores of the Catholic social program. With good-humored practicality, these young men set up the opening unit of the exhibit right next to the *only* water-cooler in the immediate neighborhood!

Outstanding auxiliary to the exhibit was a series of illustrations for each paragraph in the Bishops' pastoral, *Social Security.* There were eighteen of these, produced during the wee hours by one of Ateneo's artist-students. They were posted in the lecture hall itself, nine on a side, and were an inspiring silent lecture going on at all times of the day and night.

By late Easter Sunday afternoon, when everything was in readiness a travel-stained, travel-weary parish priest came into the director's office. This priest had been on the dusty road since nine that morning—straight from the land of the Huks. He wanted to make sure of registration!

And then Easter Monday morning priests arrived at the PISA office from all over Manila, most having already arrived in Manila itself from distant provinces, towns and parishes. They had come by bus, by plane, by car, by ship, by train, from every part of the Islands. And when the local statistician took over, it became clear that one hundred and twenty-three priests finally

had arrived for the first PISA. They represented fourteen dioceses and archdioceses, as well as an apostolic vicariate (Mountain Province) and an apostolic prefecture (Mindoro). Twelve religious orders and congregations had sent representatives, and priests were with us from twenty-five provinces and ten cities. Most were from rural and agricultural districts.

In addition to the seventy-five members of the diocesan clergy, representatives of the following Orders and congregations totaled forty-eight: Congregation of the Mission of Saint Vincent de Paul (C.M.), Congregation of the Immaculate Heart of Mary (C.I.C.M.), Congregation of the Most Holy Redeemer (C.SS.R.), Mill Hill Missionaries (M.H.M.), Missionary Oblates of Mary Immaculate (O.M.I.), Order of Discalced Carmelites (O.C.D.), Order of Friars Minor Capuchin (O.F.M. Cap.), Sacred Heart Missionaries (M.S.C.), Society of the Divine Word (S.V.D.), Society of Foreign Missions of Quebec (P.M.E.), Society of Jesus (S.J.), and Society of Saint Columban (S.S.C.).

Not counting twenty-three Jesuits—several of whom were from nearby communities—an even hundred priests had come to PISA 1950 from as far north as Tuguegarao and from as far south as Davao and Cotabato. And these were the voices that responded to Father McMahon's first *Hail Mary* of the week.

But while this first session marks an end to the busy period of preparation, it is only the beginning of a still more hectic week. Every waking hour will be taken up with the thousand little details that must be attended to: arrangements for Masses (See Mr. Esquivel, please); Father So-and-so's telegram has to be sent (Father King, are you free just now?), notes distributed for the afternoon session, this Father's query speedily answered, "One paper in my set of notes is missing, Father, can you supply it?"—"Where may I get that book on credit unions?"—"Cancel Father So-and-so's reservation for lunch"—and so

on, *ad infinitum*. But of this, perhaps more later. We must be getting on with our story.

Monday, April Tenth—The First Day

Father McGinley gives a brief introduction to PISA: "The objective is to provide you with facts, motives and methods in your social apostolate. Everything about and in this Institute is aimed at one or all of those three goals."

The first class is launched by Father Walter B. Hogan, S.J. (Director of the Philippine Institute of Social Order). A humorous incident provides a *symbolic* beginning. Father Hogan tacks a map of the Philippines to the blackboard. It is hung upside down. "That's a symbol of our present economic system," he remarks, righting the map. Very briefly, Father Hogan points out the basic social program in the Philippines: there are some twenty millions of people in the Islands; population is growing daily (it will be forty million in 1980); very few own land; tenancy is widespread and in provinces where tenancy is greater, the problem of peace and order, the Huk problem, is more serious: "Even as we gather here, just sixty miles away, the Communist troops are also gathered."

Father McGinley's class then follows. It is an introductory summary of the Catholic social program—the documents and their meaning—on the purpose of property, the dignity of work and of the worker, and the authority of the Church in social matters. He makes the point that it is a genuine program, not just a heap of haphazard suggestions, and that it is ours, as priests, to propagate and to foster.

His Excellency, the Archbishop of Manila, drops in at *merienda* time, begins the next session with a few words to the assembled priests. "The five days set aside for the Institute are not days of leisure," he says. "They should be days of earnest effort, of coming to grips with the very many and very grave problems facing our country today. The effort should be eminently worthwhile. If the priests in our country were to join in

an organized social apostolate, with God's help, we may yet achieve the righting of the social disorder. *Debemos organizarnos*—this Institute may well be the beginning of such an organized effort."

Father John P. Delaney, S.J., has the third morning class. His talk on the role of the family in social reconstruction is stimulating and practical. "We may well ask ourselves," he begins, "why reconstruct the social order?" The answer: for the sake of the family. He finds the family nowadays abdicating: parents laying aside their responsibilities, passing them on to school and state. And yet the work of educating the child is first and foremost theirs, as parents! A *pressing* need is for the priest to re-educate the family: the family must be made to realize its dignity, its importance, its responsibilities. The priest must constantly teach the dignity and beauty and importance of the vocation of marriage. It is in God's plan the vocation of most people, and yet we constantly fail to explain its ideals to the laity. Young men and young women about to get married are hungry for the highest spiritual ideals for their married life. Father Delaney is explaining the idea of "Cana Conferences" as the bell rings to end PISA's first morning.

Lunch time at the College store is pleasant and friendly. Talk and discussion are animated and familiar. A short selection from *Quadragesimo Anno* starts the meal. Then the *padres* take over. As the Institute progresses, this friendly family spirit becomes more and more evident. It is one of the finest things about this Institute.

The first discussion period in the early afternoon (3:30 and is it warm!) proves lively and interesting from the outset. A Father from Indang, Cavite, poses this difficulty: the parish priest, more often than not, does not have the opportunity to instruct the well-to-do on their social obligations as employers. The duty therefore falls on Catholic schools (in Manila, above all) where most of our well-to-do people study. And judging from employers who are graduates of our

Catholic colleges, the schools have fallen down on the job! Father Hogan points out that co-operation is needed between the school and the parish. The ideal would be to have the school properly instruct young persons on their obligations and then send them on to the parish priest who would follow up. Father Delaney admits that sometimes the schools have failed to teach the social doctrines of the Church, adds that sometimes, too, the school is not to blame. Both the teacher and the pastor must have patience. The social doctrines are still new to most people. We must do everything towards educating our people to them, but the fruit may not be visible at once. It may take *generations*. A Father from Meycawayan gets a hand for reminding us that priests must begin reconstructing the social order by practicing social justice in the sacristy—paying their own employees adequately.

Father N. Schaal has dropped in for the discussion. He is Pastor of an Indian flock at San Agustin Church, Isleta, New Mexico, U.S.A. He is in Manila only for a few days on the way to Rome. The director asks Father Schaal to recount his work with members of his unusual parish. While far away, its problems may be very close. Our guest tells the story of winning over his people by becoming a farmer like them ("We must not be ashamed to work with our hands,") helping them raise better crops, get commodities for lower prices. "It has been said," he states, "that what the Philippines needs are good priests. I will say now after I have been present at this gathering: What the Philippines needs are more good priests."

In the first of the two "quickie" talks that follow, Father McGinley discusses the Apostolic Delegate's masterly analysis of the social problem in the Philippines (address to the Knights of Columbus last fall). Briefly: the weaknesses of liberal capitalism are the only real sources of strength for atheistic communism. Father Joseph F. Maxcy, S.J., director of the Catholic Welfare Organization, then gives a brief history of this agency of the hierarchy, stressing its aims, its

accomplishments, its services. He points out the readiness of C.W.O. to handle a variety of problems for priests and illustrates this by reconstructing a typical day at "the office."

Time out for supper. At seven-thirty, there is a talk on the Mystical Body of Christ. This is given by Father Francis X. Clark, S.J., rector of Sacred Heart Novitiate. After an inspiring résumé of the theology of the Mystical Body, Father Clark shows the practical bearing of this sublime doctrine on daily life, charity, the working together of bishops and clergy, of diocesan and regular priests, of clergy and laity. The talk is a fitting climax for a *hard but wonderful* day.

Tuesday, April Eleventh: Down to Work

As the first class begins, there is an even bigger number of priests present in the hall than yesterday. Father Hogan has an eight-foot map of the Philippines now. His talk begins on a note of self-examination: we must beware of absorbing the mentality of our day, the mentality of those about us, the "praise and honor and glory to the rich man"—the worship of wealth. Unless we are watchful, unconsciously we make this attitude our own. We must preach the Gospel of Christ whole and entire, even the text: "How difficult it is for those who have riches to enter the Kingdom of God!" This requires faith and the courage we so often lack. The present social order makes it almost *impossible* to see the image of God in the workingman. And ninety-two per cent of our flock are workingmen!

In Father McGinley's class which follows, a whole period is spent thumbing four documents: *Quadragesimo Anno, Rerum Novarum, Statement of the American Hierarchy* (1940), *Statement of the Philippine Hierarchy* (1949). We take four or five points only, and find them reappearing constantly in each of these "handbooks" for reconstruction of the social order.

In the third class, Father Hogan continues on the

subject of unionism: its necessity, naturalness, and logical role in an economic system such as ours. In fact this topic flows right through the luncheon talk and reappears at the discussion that afternoon. A Father from the Manila Archdiocese requests Father Hogan to give a factual summing-up of the status of trade unionism in the Philippines. It is not a very encouraging picture: the trade union movement is directed by Communists on the one hand, by racketeers on the other. The hope we have is in proper organization of small unions, honest unions, and the gradual affiliation of these into a large, responsible labor body.

Here a Father from the Jaro Diocese asks the PISA faculty for a program outlining practical action for individual parish priests, and suggests that a mimeographed bulletin be issued periodically to those who have attended PISA. It would make a fine follow-up for the future. The point is discussed in lively fashion.

The director then calls on a Belgian Father who has worked with labor unions in the mining districts of the Mountain Province. This priest knows his miner parishioners at prayer, at work, and at play. For the present, he thinks, there are two tasks in his area which must be carried out before any real progress can be made: the laborers must be properly educated to trade unionism, and (perhaps more important) the officers of unions must be trained to responsible and honest leadership.

A bombshell lands on the discussion floor. One Father eloquently pleads for an honest facing of the living wage problem on our part as priests. It is easy enough to calculate what the living wage should be, but do we ourselves *pay* it, always? We can only preach social justice effectively if we begin by practising it. To this all agree, and a few common sentiments become clear thereafter: it is only too true that we priests, in many cases, lack a practical realization of the economic consequences of the Gospel. It is about time we faced the question honestly and stopped

"kidding" ourselves. Is it lack of faith on our part, that we do not do all we should in this regard? Conversation continues animated both inside and out of the lecture hall during the short "break."

At four-thirty, Father Herman Martens, C.I.C.M., of Paco, traces the history and constitution of the Young Christian Workers. He recounts the first beginnings of the Y.C.W. in Paco: the realization that the workingman's living conditions in the city are such that only with serious difficulty can the Christian laborer remain really Christian. For instance, there is no such thing as home or family-life for most workingmen—with four families in one *barong-barong*. He stresses the need for priests to take the initiative, to go from house to house, to bring the laborer back to living a Christian life in his own environment.

All afternoon the heat has been unbearable. So we take an unscheduled pause in the patio shade, toward the end of this class.

Time for the special event has been advanced from seven-thirty to six-thirty at the request of the majority of priests attending the sessions. This evening starts off with Father McGinley discussing the living wage as treated in official Catholic pronouncements: meaning of this "decree of nature more ancient and more imperious than any bargain between man and man," nature of the right and obligation involved, norms for determining a "fair day's work," and the responsibility on society as well as on employers. He contrasts paternalism with the papal expression of rights and wrongs in the boss-worker relationship.

Father Hogan next brings up an as yet incomplete and unpublished survey prepared with the aid of the Institute of Social Order. This is a factual, minutely-detailed study of living costs in and around Manila, for a family of five supposedly maintaining a standard of decency and frugal comfort. Some think the final figure high. None are able to decrease it by much—and retain the requirements for decent family living. All realize it is something well above the

current wage scale in and around Manila—whether on farm or in factory.

"If this is a radical conclusion," Father Hogan states, "then we must remember that we start out with radical premises: Christ's teaching on justice and charity, on the use of wealth, etc. How far are we—in our practial evaluation of property, for instance —from the early Christians!"

The evening closes with two films: "Crucifers to Walsingham," an inspirational picture on the 1948 pilgrimage of 15,000 persons to the shrine of Our Lady of Walsingham, England (produced by the Catholic Film Society of London), and an F.A.O. *March of Time* release: "The Battle for Bread."

Wednesday, April Twelfth: Right in the Middle

Father Hogan leads off the day's first session with a question: "In the face of the prevailing chaos in economic life, where must we look for a solution?" Not in government action. Not in voluntary action toward social reconstruction by the employers—at least not in the city of Manila, where such action is certainly not forthcoming. In labor action, then. In the organization of labor unions founded on Catholic social principles that will in time prove strong enough to win for the workingman, peacefully but strongly, his rightful means to decent human living. In this field the priest must act through the layman. The Institute of Social Order is helping organize many responsible labor unions, so that a large group of *good* unions may become a force for real progress in the industrial set-up in the Philippines. "You're dreaming big, you may say. It is the only way to dream, nowadays."

Father McGinley, in the second period, takes up the point that a priest—as a priest, not because he happens to be interested—has a definite role to play in the reorganization of social economy. He reviews some statements on this from Benedict XV to Pius

XII. He sums it up by applying the motto of Pius X: "to restore all things in Christ."

In the third class, Father Delaney points out that indoctrination in Christian social principles must be given right with the catechism lessons. He once more stresses the need of training the family: not father, mother, children separately, but the family precisely as a family. One very effective means of training the family is the "Cana Conference." After giving a brief account of how the movement started, Father Delaney lines up a typical Cana Conference day, explains the role of the priest-director in these retreats, and emphasizes the paramount importance of making the Mass the *center* of family life. The concepts of love and sacrifice, of the vocation of marriage, of parenthood, of family unity can all be tied up very effectively and very beautifully with the Holy Sacrifice of the Mass.

In response to a difficulty channeled through the question box, Father McGinley opens the afternoon discussion period by pointing to a basic defect in the paternalistic system: the substitution of charity for justice. True, paternalism may bring certain benefits with it, but in the end it offers no solution to the social problem, since it does not touch the fundamental point: recognition of the worker's rights contractually wherever contracts are helpful. After all, this is the economic security and independence of which the Encyclicals speak.

A Mill Hill missionary from troubled Negros in the Visayas reveals his experience that the present level of education of workingmen makes it impossible to build up a union. There is great difficulty in teaching some workers even basic concepts of trade unionism. Father Hogan acknowledges this difficulty. The work is often discouraging for that very reason, he states. But, convinced of the necessity and importance of solving the problem, we have to get unions started and we have to keep working to do so.

Another priest from the same area recounts difficulties he has met: opposition from otherwise friendly groups—those who help support the Church no less! He asks two questions: 1) Is it prudent, at the present time, to preach the social doctrines of the Church from the pulpit; could we accomplish more by going about this business slowly and quietly, without arousing needless resentment by thundering it all at once from the pulpit? 2) What if employers tell you that even professedly Catholic organizations do not pay a living wage? A faculty member answers: "1) Yes, it is prudent, it is necessary, and it is about time we made it clear from the pulpit that it is as genuine a mortal sin to defraud workingmen of their rights as it is to have two wives. The unjust, as well as the unchaste, wind up in hell unless they mend their ways. Setting aside human respect, we must be willing to preach that and to face the consequences of preaching that. 2) What is wrong, is wrong!"

The first "quickie" talk of the afternoon, on the thorny question of relations between Church and state, is given by Father Austin V. Dowd, S.J. He raises several points and questions in an all too short period; the state is a perfect society founded on the nature of man; its purpose is the temporal common welfare of the members of the state; the Church is likewise a perfect society, founded by Jesus Christ, the Son of God; it is independent of all states, and exists for the salvation and perfection of all men. Now how far can the authority of the state enter into the workings of the Church? And how far can the Church, with its sacramental and teaching functions, mingle and mix with the state?

These two questions are almost but not quite identical. Father Dowd traces the evolution of three kinds of "states,"—each illustrating a different answer to both of the above questions: the benign, the secular, and the confessional state. He highlights the problem of preserving freedom of conscience without foster-

ing indifferentism, and concludes by pointing to the need of much more study about relations between these two: a free, independent, and divine Church, on the one hand, and a perfect society called "the state" on the other, rightly supreme in its temporal order—albeit the temporal must yield to things eternal, always.

Then Mr. Francisco A. Rodrigo, in an interesting discussion of the Palma book case (making obligatory for public school children an unsatisfactory translation of an inaccurate and even distorted account of the life of Jose Rizal, a genuine national hero), points out that lack of vigilance on our part is in large measure to blame for the foisting of the Palma book on our school children. We discovered the plan to make the Palma book required reading only *after* the book had been translated, printed, and several thousand copies were on their way to Manila. We made our voices heard *post factum*. Had we discovered the plan early enough, we could most probably have stopped it.

Another point Mr. Rodrigo emphasizes is this: There is a deplorable lack of informed and assertive Catholic public opinion. The local press seems to be infected with an anti-Catholic bias. In the Palma book hearings, reporting in local dailies consistently misinterpreted the Catholic stand. Hence the great need for well-informed and well-trained Catholic newspapermen.

In the evening, Mr. Vicente Araneta exhibits three films: on gardening techniques, on co-operative dairy farming, on the harvesting in Bukidnon. Between reels, he answers not a few questions from interested priests —on practical farming techniques, on methods of soil enriching, on fertilizers, insecticides, poultry raising. The number of questions evidences great interest in these farm-matters. A trip to Mr. Araneta's agricultural school (Balintawak) is proposed for tomorrow.

After some urging from his audience, Mr. Araneta comments on his recent capture by dissidents (Huks) in Cavite. He states once again his conviction that

most of the dissidents have taken to the hills because they are unable to make a *decent* living under existing political and economic conditions. He also believes that another amnesty, together with the granting of homesteads in Palawan, may point the way to eventual solution of disorder in Central Luzon. The session breaks up late, with several priests asking Mr. Araneta for titles of books on farming, for prices of tractors, etc. It has been an absorbing and stimulating evening.

Thursday, April Thirteenth: Follow-Through

The first class is a down-to-earth talk on the social problems of the agricultural parish, by Father Aloysius Torralba, S.J., assistant pastor at Basilan. Father Torralba points out that the farm areas supply the population for the cities, and that ultimately, problems in the rural parish are problems of concern to all priests. He feels that rural parishioners are not easily aroused to take part in parish life. Apparently, they need greater community spirit, mutual faith, and a sense of belonging to one another. It is essential therefore, through preaching, teaching, use of co-operatives and parish activities, to put it across to rural parishioners that the parish and its parish life are theirs, their obligation and interest.

Father Harry B. Furay, S.J., gives a class on the nature of Catholic Action, its functions and its possibilities. He points out that the lay apostolate has always existed in the Church as a necessary result of the character given in Baptism and Confirmation. This lay apostolate was given the particular form of Catholic Action by Pope Pius XI. Father Furay also highlights the work a parish priest can and should do now and first to bring his laity to the level of social consciousness where formal Catholic Action is possible for them: for the young, vital religion-in-life education; for older people, instructional stress on marriage as a vocation, and on the Mass as the center and perfect expression of unity.

After the *merienda* period, Father Albert P. O'Hara, S.J., presents cooperatives and credit unions and their particular usefulness for the social apostolate. He stresses some essential points: follow the Rochdale principles, they are tried and true; credit unions are credit unions, not banks; co-operatives are not a *total* solution to the social question.

After lunch today, a small group of priests motors to the Araneta Agricultural Institute for an instructive inspection of the poultry unit. They learn about raising chickens on wire flooring, kinds of feed, how to recognize good layers, etc.

In the discussion period, Father Furay says that the stress on Catholic Action units does not mean we should abolish all confraternities and other useful parish organizations. It is often true that these organizations fulfill functions of Catholic Action. He reads the Apostolic Constitution on the Sodality of Our Lady wherein the Holy Father declares that the Sodality of Our Lady is Catholic Action in the fullest sense of the term.

A question from the floor: "What is to be done with actively operating and fruitful parish units when episcopal directives order the establishment of Catholic Action organization in the parish?" Father Delaney suggests that a central unit of Catholic Action be formed, made up of the heads of the already existing organizations, and that the activities of the Catholic Action organization be funnelled through the already existing units. Another priest believes this course of action to be wholly in keeping with the mind of papal and episcopal directives on this point.

At this turn in the discussion, a priest-editor from among the group discusses the usefulness of a newspaper in the social apostolate. His particular paper is the provincial weekly of a Southern province. It is not, in the strict sense, a Catholic, or diocesan paper. A page or two is given over to formally religious news. If the parish priest can get a good college-trained editor from Manila, and operate his own press, he

can accomplish great good by properly giving the news in his province, and by giving provincial readers a correct Catholic approach on current questions.

Another priest is asked to tell about something for which he is getting to be famous: a daily "rosary hour." He explains that he has set up three amplifiers, with sixty loudspeakers attached (the farthest six kilometers from the Church). Daily he broadcasts news, recites the rosary in English and Pampango, invites parishioners to give talks on religious topics, broadcasts lives of saints. Especially after the working hours, these programs are listened to by a very great percentage of the townspeople.

During both of the "quickie" talk periods today, Father Arthur A. Weiss, S.J., shares the fruit of his studies on the vocational group order—social economy as set up in accord with principles of *Quadragesimo Anno*. Just before his talk begins, a valuable study of the 1948 law reorganizing Belgian economy along lines similar to the occupational group order is distributed. The original of this article arrived in the Philippines but a week before the Institute began. Father Weiss goes into considerable detail in outlining an application of the vocational group order plan to the tobacco industry in the Philippines.

The evening's special event has three parts. All bear on communism, a topic foremost in the minds of all, but confined to the explicit work of one evening in accord with PISA's spirit of accentuating the positive.

Father McGinley leads off with emphasis on the past. This centers around four notions: atheistic materialism, mechanical evolution of institutions, economic determinism, and the class struggle. The combination makes for no solution to any social problem, but does provide a vivid temptation to all pushed aside in the economic race for survival.

Then Father Hogan gives the facts on communism in the Philippines. Right now Communists have an organized army, Communist troops walk in and out

of towns only a few miles from Manila, and the triumph of communism—barring a sudden, vigorous resurgence of Catholic life in the Philippines—seems all too probable. Father Hogan reads photostat copies of the Balgos and Capadocia farewell letters (Party leaders who recently took to the hills with the Huks). "They send a shiver up my spine," he says, "for these things are said in dead earnest. These letters are not mock-heroic."

The two talks are followed by recordings: *Communism—U. S. Brand.* These provide a dramatization of Communist techniques in the United States, written in 1948 by Morton Wishengrad, and based on authentic documents. The transcriptions (six records, twelve sides) have been sent air-freight by the American Broadcasting Company. They give an excellent and revealing picture of the American Communist.

It is getting late, however, and only a handful are able to stay to the end. Some have to travel far. Some have not yet had their evening meal!

Friday, April Fourteenth: The Last Day

It is the last day of a hard week. Much ground has been covered, and covered rather hastily. There is still a great deal to do.

Father Hogan's class sets the tone for the day: where there is a serious attempt on both sides—capital and labor—to reform the economic set-up, communism doesn't have a chance. History proves that; the Communists admit it. As right now the first step in this direction seems to be the formation of good labor unions, the Institute of Social Order will be glad to help this work anywhere, by supplying model constitutions, "know-how," cautions, and contacts. He concludes with a few words on the labor school I.S.O. has established in Manila. Labor law, parliamentary procedure, Christian social principles are taught by a faculty sincerely interested in labor, and the aim is the formation of competent and honest labor leaders.

The next class is on the achievements of Catholic

Action. Father Lorenzo Guerrero, S.J., gives plentiful illustrations of specialized Catholic Action drawn from several lands and countries. He hits on the point of conversion of a social environment by persons from that environment itself, and deals briefly with the role of the chaplain. More time is devoted to the well-known inquiry method: observe, judge, and act.

After the break for *merienda* at the College store, where there is much "shop" talk, Father Delaney takes up his favorite theme: the Holy Sacrifice of the Mass. Many priests volunteered the opinion, later, that they found his session the most inspiring of all. There is a catching enthusiasm that Father Delaney gives—for the tremendous power of the Mass as the center of individual, family, and parish life. The Mass can be (and has been) made the subject of talks to the same parishioners for at least a full year, he maintains. The Mass, when tied up to daily living, becomes the inspiration for full Christian life. Our people want this inspiration and appreciate it. Much interest and comment is aroused by the talk. Father Delaney also promises to discuss two evils very widely spread in the Philippines today: the double standard of morality, and excessive parental authority.

After the lecture, the camera-man comes in for a couple of shots of the entire Institute in session; two more group pictures follow, in front of the administration building. Then the Institute recesses for lunch for the last time.

Discussion today during the first afternoon period is really animated. A member of a religious congregation eloquently makes the point that perhaps religious engaged in school work should—in a needed effort to help busy pastors—go out on Saturdays and Sundays to the street corners, if need be, there to give the whole of the Gospel to the people in the streets, and to bring the Mass to more of those who need it most. It is a stirring statement. Several ask for the microphone as the discussion rolls back to a previous high-water mark: the necessary coopera-

tion between teacher and pastor, school and Church, in all matters of the social apostolate.

The last "quickie" talk is Father Delaney's summing up of his ideas on the Mass: we should teach our people to tie up the Mass with their daily lives, their daily sacrifices. At every moment Mass is going on in some part of the world. We can offer, with the drop of water put in the chalice, our sufferings and sacrifices to make the oblation come from the whole Christ—the Mystical Body—Christ and His members.

Really Special Event

There is something of the triumphant joy of Easter, and something of the warm loveliness of May, about this evening. Two nights ago, in the PISA office "bull-session" that followed the special event of each day, the thought of a pilgrimage and consecration to Our Lady came to one of the PISA faculty: why not a simple act of dedication of our social apostolate to Our Lady of the Fields?

Tonight there are over one hundred and fifty priests present, including the Ateneo community. In little bands of three, of four, of five, they form and wend their way, telling Our Lady's beads, to the little shrine set up this afternoon under the trees of South Field. It is reminiscent of a seminary evening, perhaps, of a noviceship evening. Fittingly so. The last few days have been a kind of noviceship, something of the fervor and devotion of younger and more dream-fired days has been enkindled in this gathering. It is fitting that the flame thus kindled be set up before Her shrine, in an act of homage to Her who is Mother of Priests and Patroness of this little land.

The evening breeze fans the candles as the *Ave, Ave* rings out, the song of more than a hundred men, through the evening. Gathered around the shrine, the priests recite an act of consecration to the Queen. It has been written for this evening by one of the PISA faculty, and it is a stirring prayer:

Immaculate Mary, Mother of God,

Mother of the first Christian family,

Spouse of a carpenter,

Mother of Christ who is worker and teacher and healer and priest,

Mother of all priests,

Patroness of the Philippines,

In this hour of crisis for our land and for the world,

We, priests of the Philippines, assembled in the Priests' Institute for Social Action, solemnly consecrate to you our studies and our labors for the reconstruction of a truly Catholic social order, and for the reign of justice and charity in this small part of the Kingdom of Your Son entrusted to our care.

We consecrate to you our parishes and our people, the homes, the schools, the farms, and factories of our land.

We beg of you to grant to us, your priests, a deep Christ-like love for all mankind, especially for the poor, the suffering, the needy and the oppressed.

Grant us a passion for justice and charity, a sympathetic understanding of social problems and the wisdom to find the Christian solution to all of them.

Grant us patience, courage, tact and an abundance of burning zeal, that with all the energy of mind and heart and body we may dedicate our lives to the establishment of the Peace of Christ in the Reign of Christ in our own beloved country.

Dedication completed, the long line again files across the dark fields, singing the traditional Lourdes' *"Ave, Ave."* They file into the Quonset chapel for benediction of the Most Blessed Sacrament. The Apostolic Delegate presides from his throne. Celebrant is Father Avendano, parish priest of Antipolo. Deacon is Father John Vincent Dunne, S.S.C., Malate Church. Subdeacon is Rev. Father Joseph de Haes, C.I.C.M., Pasig Catholic Church. At the organ is Father Vicente E. Gozo, chaplain of the Philippine Constabulary.

It is a triumphant and inspiring benediction: but it could be nothing else, with one hundred and fifty priests assembled in this chapel, their voices joining in Eucharistic song. One prays 'Let this upper room be the birthplace of a spirit that shall, please God, give new life to our land.' *"O Corazon divino, el pueblo Filipino te da su corazon . . . . en pueblos y en hogares . . . . tu reinaras sin mengua . . . . de Aparri hasta Jolo."*

The last event is a friendly, fatherly talk from the Apostolic Delegate. This is only the beginning, he says. From this gathering you must go forth to action. There is so much work to be done. The workingman must know, it must be proven to him, and you must prove it to him, that the Church is interested in him; that the priest will work for him, will fight for his rights. Only if we band together, now, before it is too late, to preach and bring to action in season and out of season the social teachings of the Church: to employers, the duty of the living wage, of justice and charity; to workingmen, the right and need to organize in responsible unions: and only if we go about our work as earnestly as the Communists spread their teaching, only if we do these things can we save our country from communism. You have begun well, now go back to your parishes, fired with a new zeal, filled with a deepened knowledge, to restore the land to Christ.

The applause is deafening. And quickly someone calls for three cheers: for the Apostolic Delegate, for PISA. Finally refreshments come forth from their hiding place, put there carefully by still another Jesuit Scholastic! Then plans of action are discussed over coke bottles, schemes thrashed out over a dish of ice cream.

The family oneness of priests is tangible here tonight. Tomorrow, planes, and buses, and ships, and trains will take these priests back to their towns, back to their posts, to take up tasks for a moment laid aside, in the interests of a conspiracy to bring the workingman and his country unto Christ.

The week is over. It has been hectic for the director and his staff: it has been busy for the priests. It has been lively, interesting, inspiring. It has certainly been timely in the Far East! All through it has run a buoyant friendliness, a young hopefulness. And it has been a thoroughly priestly Institute. Much has been heard and seen, and the amount of matter has seemed to many overwhelming. Yet the ground has just been

scratched. There was no time for so many other points! And all the doing remains.

By next year, perhaps, they will gather again to see what fruit PISA 1950 has brought forth, what bit this pioneer band of priests may have done to bring the whole social order—the domestic, political, and economic life—of this troubled land nearer to the pattern of the Kingdom of Christ.

Reversal of Tradition

Scholasticism and mysticism had, it is true, a great deal in common. Certain great names were revered in both traditions: St. Augustine, for instance and Dionysius the pseudo-Areopagite. The Aristotelianism of the schools had, through these Fathers, neoplatonic attachments which rendered the assimilation of mystical *theoria* both possible and easy. Medieval intellectualism in this respect bore little resemblance to modern rationalism. Above all, the Catholic faith, the dogmas, the asceticism and the moral teaching of the Church, provided a common frame within which the spheres of speculation and spirituality were contained: the two together, in a sense, making up, though at different levels, one life of contemplation. The life of the intellect was not divorced from that of the spirit. The notion of the profane science, in the modern sense, that is to say, a science pursued in complete abstraction from, and indifference to, Divine science, was unfamiliar and would have been unwelcome. Such a conception would have appeared to the Middle Ages to be indeed a profanation of science in every sense of the word. All knowledge, even secular knowledge, had, in some sense, as its ultimate end, the contemplation of eternal Truth.

Such was the ideal but not every student, of course, attained it. Too often, even in the ages of faith, one comes across what has become almost the rule in modern times, a science practically severed from the life of prayer and religious contemplation. Philosophy and canon law, and dogmatic theology itself thus, incongruously, assume the type of profane sciences. It is here that, from the theologians' side, trouble was most apt to arise for the mystic. Dogmatic theology had been systematized, while ascetical and mystical theology had not. The two kinds of activity differed, necessarily,

in their method, and sometimes, regrettably, in their spirit. They were different modes of apprehension of the same objects, and it required a certain combination of gifts to perceive the fundamental unity between them. The great masters and moulders of scholastic theology had been men of exalted prayer; but the case was otherwise with many of their successors. It might be difficult to say when the rationalizing spirit came in: perhaps with the Nominalists; perhaps in the first instance, through the faculty of arts (*i.e.*, philosophy), rather than through dogmatic theology.

The great defect on the side of the contemplatives was a lack of well-defined method. It was this that the sixteenth century supplied, largely through the influence of St. Ignatius and the *Spiritual Exercises*. The insistence in that work on the need of caution in doctrinal controversies, and on the paramount duty of not departing from the mind of the Church and of holding in reverence all the branches of sacred science, shows how clearly the author perceived the possibility of danger in unrestrained pursuit of mystical experience. He and, still more, his school, have been accused in consequence of hindering the natural development of contemplative life in souls. The Society, it is said, deliberately stereotyped for itself and for those who came under its direction a method of prayer essentially opposed to contemplation,—the so-called method of the *Exercises*: a complex method, putting in motion, and concentrating on some particular subject, all the powers of the soul, imagination, memory, intellect, and will. The subject matter of mental prayer would thus be limited, apparently, to things which could somehow be expressed in terms of imagination and sense-experience. Suprasensible mysteries, the nature and attributes of God, would be excluded. Multiplied reflections and acts would be substituted for the one act of simple continuous attention to God which is the foundation of contemplative prayer.

This is what some modern Catholic writers term the reversal of tradition in regard to prayer which has characterized the spirituality of the last three centuries. We find no proof of it in these authors. There is some divergence between the practice of prayer in modern active Orders and that which we find in the monasteries of the Middle Ages. One type of life is best suited by one method, another by another. But, as regards prayer and contemplation in general, there has been nothing that merits to be called a reversal. The points in which prudent directors in all ages agree are far more numerous and more important than those in which they differ.

Reverend Father Joseph Bolland, S.J.

CONTEMPLATING THE SAINTS

JOSEPH O'MARA, S.J.

It is a commonplace amongst us that the *Spiritual Exercises* of St. Ignatius are not meant to be confined to times of retreat. Not only is their atmosphere and spirit to be carried into our daily lives, animating and directing our spiritual course, coloring our outlook, penetrating our activities, regulating our desires and informing our aspirations; but the individual meditations and contemplations remain the constant subject matter of our prayer. Year in, year out, we move familiarly among the gospel scenes, steeping our minds and hearts in the words and person of our Lord, firing our enthusiasm at His example, strengthening our weakness in His suffering, calming our fears in the peace and joy of His Resurrection. The pivotal meditations, too, continue to throw their concentrating light on our diffused and ill-defined reflections, to bring our more-or-less hazy thoughts and velleities to focus in the clear-cut demands of the Foundation, the Kingdom, the Two Standards. There is one exercise, however, which, perhaps, comes in for little reconsideration during the year; which, even in retreat time, is seldom, if ever, allowed the advantages of an Ignatian repetition. Indeed, it has all it can do to introduce itself to the exercitant before the retreat is over. I mean, of course, the *Contemplatio ad Amorem*. Yet it is a contemplation that merits to be pondered again and again with prayerful understanding. Its secrets are unending, and the successive discovery of them will but light up another acre of the immense field of God's love for us; and our hearts will be renewed, however lightly, in the spirit of the "Take, O Lord, and receive."

It is not our intention, however, to go through the whole exercise as it stands. Rather shall we take a single example of God's revealing love, and hint at how this example might be developed through the four points of the Contemplation as given by St. Ignatius. The examples set forth in the book of the *Exercises*

are well known to us—we are to "call to mind the benefits received, of Creation and Redemption and particular gifts." This very general enumeration of the items in the endless series of God's gifts to us may be reviewed and studied in detail according to our particular taste and spiritual inclination. Perhaps we might find sufficient matter for many a repetition of the *Contemplatio* in the *example of the saints*, that is, God giving Himself, dwelling, working, mirrored in His saints—and this for me, to excite me to a return of love.

The Saints

"*Mirabilis Deus in sanctis suis.* Wonderful is God in His saints." This cry is frequently on the lips of the Church, a cry of triumph and gratitude at the mighty exaltation of some of her children. The saints are her living and concrete justification, the fullest realization of her spirit, the first fruits of her own final and definitive glory when she shall have arrived at "the fullness of the stature of Christ." They are more than this: they are public benefactors in view of whose merits and at whose intercession God opens His ever-ready hands to let fall on His Church still greater evidences of His love, a still further sharing in His life. But over and above this work of intercession, in addition to their quality of being the first fruits of the Church's glory, the saints play another role in the spiritual life of the Church: they reveal Christ. In the words of the Abbé Huvelin, the saints are "living images painted by Christ Himself for His Church, that He might recall some of His features to her mind and console her in her widowhood." Our Lord, whom St. Paul calls "the image of the invisible God," is miniaturized for us in the saints; and if God gave us everything in His Divine Son, so did He give us something of Himself in His saints. Looking on the saints, in their heroism and in their humdrum fidelity, in their greatness and even in their weaknesses, in their fundamental sameness and in their astounding variety, we may glimpse something of the Giver of all good

gifts "with whom there is no change nor shadow of alteration;" and seeing Him, we may come to love Him, according to the measure of His grace within us.

"Pondering with much feeling how much God our Lord has done for me, and how much He has given me of what He has, and that the same Lord desires to give me Himself as much as He can"—it is thus that St. Ignatius tells us in the first point to look on the gifts of God. Our eyes are to be held not so much by the gifts as by the *act of giving*. For the purposes of this contemplation, God might be defined as 'The Giver.' He would seem to have but one thought—to hand Himself over to us. The smallest of His creatures, the most insignificant event, is but the occasion and the mark of His generosity. He will not allow His omnipotence to be baffled by His own infinite perfection and, if He cannot set up another God, He will share Himself, He will put Himself into all His gifts, put Himself in them to the limits of their capacities.

And in this giving of Himself to His creatures, God is especially manifest in His saints. Even in the common run of Christians God's gift of Himself is very wonderful. If, with the Psalmist, we can exclaim: "What is man, that Thou art mindful of him? Or the son of man, that Thou visitest him? Thou hast made him a little less than the angels; Thou hast crowned him with glory and honour, and hast set him over the works of Thy hands;" with still greater reason can we proclaim the glory and the magnificence and the condescension of the Lord our God, who shares His most intimate life with the soul in sanctifying grace. This mysterious communication of the divine life, we shall never understand here on earth. If we may not understand it, yet, by watching its workings in the souls of the saints, we may at least guess something of its nature and of the concentrated intensity with which it can be possessed.

Family Likeness

There is a fundamental sameness in all the saints: a sameness which, while being an indispensable element in their holiness, is likewise its primary evidence. This family likeness among the saints is but their common and wholehearted acceptance of the full implication of our Lord's words: "If any man . . . hate not his father, and mother, and wife, and children, and brethren, and sister, yea and his own life also, he cannot be my disciple . . . So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple" (Luke 14:26,33). "For he that shall save his life, shall lose it; and he that shall lose his life for my sake, shall find it" (Matt. 16:25). A saint is one who gives himself. The setting of the gift may differ, the ways and details of the giving be widely divergent, changing with all the play of temperament and circumstances; yet, amidst all these variables of sanctity, the one function that remains constant is the fundamental gesture of total self-surrender. We see it in the motto of St. Margaret Mary: "In love, nothing must be held back"—a motto realized in the hard, dry immolation of Paray-le-Monial; we see it in the cruel self-stripping of the Curé d'Ars, for whom to be a priest meant to sacrifice one's whole life for others for Christ's sake, and who acted on this. The outwardly simple, childlike surrender of herself to God of Theresa of Lisieux merely translates into another idiom the knightly vigil of arms of Ignatius: each of them is a faithful rendering of the original text: "Behold, we have left everything, and have followed Thee." Go through the long calendar of the saints,—kings and peasants, mothers and virgins, priests and laymen—and you meet a company not of "unusual ladies and gentlemen," to quote the delightfully unhappy phrase of an anti-Catholic bigot, but of men and women who have lost their lives and found them again transformed in the life of God within them.

And we may learn from this transformation something of the way God gives Himself in His saints. If holiness in the saints expresses itself essentially as a surrender, it is because charity, which is the root-principle of sanctity, is God's own Love brought down to the limits of human weakness and informing this weakness with a divine strength, narrowed within the framework of a created canvas and straining to break beyond the barriers. For God's Love, given to a soul, is always operative, always exacting. When it enters a soul, it turns immediately to the work of giving, to answering its own invitations; it sets up an echo of itself, which is thrown back on the Giver. Like the Divine Goodness itself, the Love of God in the soul is, according to the measure of God's giving, expansive, communicative. And at its highest manifestation, in the saints, it is nearest its Divine Exemplar and Source, in being a total giving. If the saint can give all, it is because his love is a sharing in the all-giving Love of God.

The Same Terms

And then, says St. Ignatius, consider "that the same Lord desires to give Himself as much as He can, according to His divine ordination." If we simply stop short in amazement before the wonder of God's self-giving in His saints, we are missing the specific character of the *Contemplatio*. The same God, whose life has so abundantly nourished and supported the saints is waiting to share Himself with me—but on the same terms, that is, according to the abandon with which I allow that life to possess me and to work itself out in me. Half-measure acceptance means a stemming of divine generosity, and full acceptance means full giving on God's part, a giving which in our own lives will issue in an entire handing over of ourselves to God and His service. "And with this to reflect on myself, considering with much reason and justice, what I ought on my side to offer and give to His Divine Majesty, that is to say, everything that is mine, and

myself with it, as one who makes an offering with much feeling: Take, O Lord, and receive."

On the words: "He was in the world, and the world was made by Him," St. Augustine writes: "How, then, was He in the world? As the Maker, directing what He has made. For He made not the world after the manner of an artisan . . . (for) although the workman is close to his work, yet sits he in a place distinct from that in which is his handiwork. But God, in making the world, pervades it; everywhere is He present in the making, nor withdraws Himself afar off, nor handles from without, as it were, the mass which He fashions . . . by His presence He rules what He had made." And in the saints, this indwelling of God in the soul reaches such an intimacy and intensity that, in some instances, it becomes sensible even to profane appreciation. But quite apart from any outward showing, the presence of God in the saints is a real thing and a very powerful thing. All the forces of the saint are gathered about this central presence, are drawn together and held by the tension of this divine indwelling. God has given Himself in no passing way to them: "If any man shall hear my voice, and open to me the door, I will come in to him and will sup with him, and he with me;" "If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him." The "I live, now not I, but Christ liveth in me," of St. Paul is just a fuller and more vivid expression of the same saint's description of a soul in grace: "You are the temples of the Holy Ghost." And again I consider with St. Ignatius how God is "likewise making a temple of me, being created in the likeness and image of His Divine Majesty; reflecting as much on myself in the way which is said in the first point, or in another which I feel to be better."

Individual Oblation

And so through the third and fourth points. How God not only gives Himself in His saints, takes up His

resting-place with them, but also how He works in them and how His divine attributes are mirrored in them: *Mirabilis Deus in Sanctis suis . . . faciens prodigia*—working wonders. And first, the wonder of the saints' own lives, the wonder of divine love working itself out in human terms. We have already noticed the common self-surrender which marks the essence of sanctity in the saints: the details of this oblation in individual souls could hold us for many a long day—Chabanel, conquering his deadly disgust of mission life by a vow of stability; Francis Regis, already dying with fever, but determined not to cheat his distant flock of its promised gospel, pushing on across the mountain in the snow; Peter Claver, mothering his Negroes and burying his lips in the wounds and ulcers which had set his senses in revolt; Francis Xavier, all alone except for his Chinese servant and the companionship of Christ crucified, handing over his soul to God on Sancian. Nor is it only in the heroic that the divine action betrays itself: it is even more evident, perhaps, in that underlying calm of everyday fidelity—the amazing ordinariness of John Berchmans is as revealing of God's working as are the dreadful particularities of the lives and martyrdom of Brébeuf and Jogues.

Finally, the God, who has given Himself in His saints, who lives and works in them, is, by the very force of His giving, of His indwelling and of His action, mirrored forth for us to see. "Let your light so shine before men:" the divine life easily breaks through the thin veil of human gesture, and God is made visible within the limits of man's imperfection. This fourth point of the Contemplation is, perhaps, the most accessible of all. Must we not be drawn to love the God who shows us the hem of His garment in the strong purity of Aloysius, in the sturdy forthrightness of Stanislaus, in the serene simplicity of Alphonsus, in the wise innocence of Peter Faber, in the clear-sighted humility of Claude de la Colombière? They are only broken facets of the oneness of His

Sanctity; they give us piecemeal and blurred in the half-light of faith the infinitely simple plenitude, the ever-changeless activity, the condescending and exacting love of the Triune God. Yet partial and imperfect interpretations of the Godhead that they are, they have this advantage for us, that they are written in our own language—we can read them and, in faith and love, understand them: and having studied them, we can never be quite the same again.

It was, perhaps, some such thoughts as these that inspired the words of a saintly French girl, Antoinette de Geuser, writing during the first World War to her younger brother, then a Scholastic in the Society: "To know certain saints is to love them. To know certain virtuous men is often to feel for them a human affection. To know St. Ignatius and the Jesuits is, it seems to me, to love God in them, since their human selves they have altogether effaced, that He and He only may possess their souls. They are the Psalmist's words made flesh: *Non nobis, Domine, non nobis, sed nomini tuo da gloriam.* And there, it seems to me, perfection lies." The calendar for the year is dotted with the names of our saints and blessed: may we come to love God in them and, loving Him, be "as one who makes an offering with much feeling: Take, O Lord, and receive."

OUR MOTHER

The coming of Christ through Mary was God putting Himself under obligation to God. The Incarnation put us into relations with God the Son and Father. And at the same time it put the human race into the same charmed circle of relations. That is the reason why, one day on the mountain-top, Jesus taught us to say "Our Father" and another day, on another sad mountain-top, His dying lips taught us to say "Our Mother." Mother's love is boundless. No matter how much God blesses her with offspring, she loves each as all and all as each. Friends' love often fades. It is for the day and when the day passes the friendship passes with it. Mother's love never changes, nor grows old, nor passes away. Whilst she lives, it lives.

FATHER VINCENT MCNABB

THE NEW CARROLL HOUSE
1225 Otis Street, N.E.
Washington, D. C.

HISTORICAL NOTES

CARROLL HOUSE

To establish for the historical records the origin and development of Carroll House, we must turn back to 1939 when Father Wilfrid Parsons was approached by the then Dean of the School of Social Sciences at Catholic University, Monsignor Francis J. Haas, to take over the courses which had been given by Monsignor John A. Ryan who was at that time retiring from active teaching. When this proposition was placed before our superiors, they did not feel that a substitute for Father Parsons could be obtained on such short notice, nor did they think it quite right that he should teach at both Georgetown University and Catholic University.

Not so very long after the request from Monsignor Haas, the Rector of the University, the late Bishop Joseph M. Corrigan, went to Rome and during his audience with the Holy Father renewed this request with the criticism that the non-participation of the Society in the Catholic University was a cause of definite detriment. He later saw Very Reverend Father General who was most sympathetic to the plea and promised to write to the American Assistancy. His letter dated March 24, 1939 is to be found in the *Acta Romana,* IX, 439, *"De Relationibus fovendis inter nostra Collegia Universitaria et Catholicam Universitatem Washingtoniensem."* Suggesting that the Society make some gesture towards the University on the occasion of its golden jubilee, he said:

> "The form I would wish this contribution to take is that the Society, on the campus, or very near thereunto, inaugurate a Jesuit house of graduate studies.
>
> "Since, for various reasons, no more than a few, perhaps ten or twelve, of Ours will at any one time pursue studies at the University, it will not be necessary to secure a very large residence.
>
> "Such men however and only such men, should be

> assigned to this house who by their lives as religious will edify all and who by their achievements as students will reflect honor on the Society, and, let us humbly hope, will exercise a good influence on the University as a whole."

When the invitation to Father Parsons was renewed and duly transferred to Father Provincial, his appointment to the Catholic University faculty followed in due course and was so noted on the 1940 status. To Father Parsons, therefore, must go the distinction of being the first Jesuit to be detailed for the full-time work of lecturing at Catholic University. The late Father Kent Patterson taught there at the summer session of 1938.

Up to this time there had been no move made towards securing a residence. To reside at Georgetown and travel over to the Catholic University each day for lectures and seminars was thought to be too great a burden and so Father Parsons was authorized to rent in the immediate neighborhood of the campus a small residence for himself and the three Jesuits who, living at Georgetown, were attending courses at Catholic University. After much searching, a small residence at Tenth and Kearney, N.E., was leased for ten years, and to it came Father Charles J. Hennessy as minister, Father James E. Moynihan of the New England Province, Father Lawrence P. McHattie of the Missouri Province, and, for a few months, Father James Carroll of the New Orleans Province.

There was absolutely nothing elaborate about the first Carroll House. Erected as a Protestant church, and then left vacant when the congregation built a brick church elsewhere, it had been converted into two bungalows. Father Parsons put these back into one dwelling by cutting a door through, and in the following year, 1941, made extensive improvements by outfitting a small chapel, seven bedrooms, toilets and showers in the attic.

Only those who lived at the old house can appreciate what the difficulties were—difficulties arising from the

Washington summer heat and the Washington winter cold, the thin walls, the crowded living conditions. But let it be recorded that through the nine years of occupancy the old house held together year after year a happy congenial community. All the early members of the small community on Tenth Street had an exhilerating sense of pioneering which enabled them to bear the various inconveniences in high spirit. This was carried on even after it became clear that the onset of the war was going to make it impossible to secure building materials for a new house.

Father Hennessy was succeeded after his death in 1942 by Father Junius McGehee as minister. He in turn gave way to Father Nicholas Herbert and later Father William Powell. Father Parsons remained as superior until September, 1945 when the writer was appointed and instructed to locate property on which a permanent residence might be erected. Brookland and its environs was searched for vacant land near the University. It took five years to realize that vacant land near the University did not exist or was not to be had. One parcel of land adjoining the Redemptorist Fathers almost came into our possession. We looked at many houses and acres, but all of them were too far situated from the University to make them attractive. Finally in the spring of 1950, perhaps through desperation, we proposed to purchase the leased house at Tenth and Kearney and make extensive improvements to it. A plan was drawn and submitted to the District office, only to learn that the Board of Zoning would first have to pass on it. To argue our appeal before the Board, legal counsel was engaged and, after much debating, the Board was willing to allow an "ecclesiastical family" not exceeding fifteen members to occupy the Tenth Street house.

Just at that time, in early May, 1950, it was learned that the Dominican Sisters of St. Catherine's, Kentucky, intended to sell their Otis Street property. Quickly contacts were made, the Zoning Board was forgotten, and every effort exerted to obtain St. Cath-

erine's House of Studies. Final settlement was made in late June and the deed was recorded on July 31. On August 10 the two remaining Sisters moved out, and on the following day we moved in. After nine years of waiting we had at last acquired a home built in 1940, ten minutes walk from the campus, dignified in appearance, adequate in its appointments, and sufficiently adapted to house comfortably sixteen students in addition to a superior.

The photograph will show it to be a brick structure with limestone trim, a basement and three floors, all first-class fireproof construction. The first floor is given over entirely to community affairs—a parlor, a large chapel which now has three altars, community room and superior's room. Above, on the second and third floors, are the students' rooms and baths. A covered porch, with open sun deck above, adjoins the recreation room. At the rear there is a large garden. The basement affords rooms for kitchen, pantry, dining room, library shelves, storage and a laundry.

How much use has been made of Carroll House since its inception in 1940? Ninety-one Jesuits, Priests and Scholastics, have lived at Carroll House in these past ten years, which computation includes summer sessions and scholastic semesters. These have come from the provinces as follows: California 16, Chicago 7, Maryland 9, Missouri 10, New England 23, New Orleans 11, New York 8, Oregon 3, and four from out-of-the-country provinces.

The subjects which they have taken range thus: anthropology, biology, chemistry, classical languages, economics, education, family guidance, history, journalism, library science, mathematics, patrology, psychology, psychiatry, physics, preaching, Romance languages, sociology, social sciences, social work and speech and drama.

Up to June, 1950 the following degrees were awarded: Master of Arts 13, Master of Science 3, Bachelor of Science in Library Science 6, Bachelor of

Sacred Theology 1, Licentiate of Sacred Theology 2, Doctor of Philosophy 9. Several others, naturally, are pending at this writing.

In addition to Father Parsons in the Department of Political Science, several others of Ours have served or still are on the faculty. Father Michael J. Gruenthaner of the Missouri Province has been teaching Old Testament in the second semester since 1944. Father Brendan Connolly of the New England Province has just been added to the staff as a full-time instructor in the Library Science School. Father William C. Bier of the New York Province taught from 1944 to 1946 in the Department of Psychology.

It is generally felt that the intentions of Very Reverend Father General and Bishop Corrigan have been realized: both the University and the Society have profited by the innovation. Members of the hierarchy and of the University's governing body have frequently expressed their gratification at what the Society has done, in sending both professors and students; and many of Ours have experienced a heightened regard for the University. Several professors also have registered happiness at having good students from the Society in their classes.

HENRI J. WIESEL, S.J.

AN ILLUSTRIOUS JESUIT VISITS NEW ORLEANS

Father Rafael Landívar belonged to that group of Jesuits who were unjustly banished from New Spain by Charles III in 1767. Landívar was born in the old city of Guatemala in 1731. At the age of fifteen he received his M.A. from the University of San Carlos in that same city. He entered the Jesuit Order near Mexico City in 1750. Hence it was most appropriate that his remains should be returned to his native country and his native city on the bicentenary of his

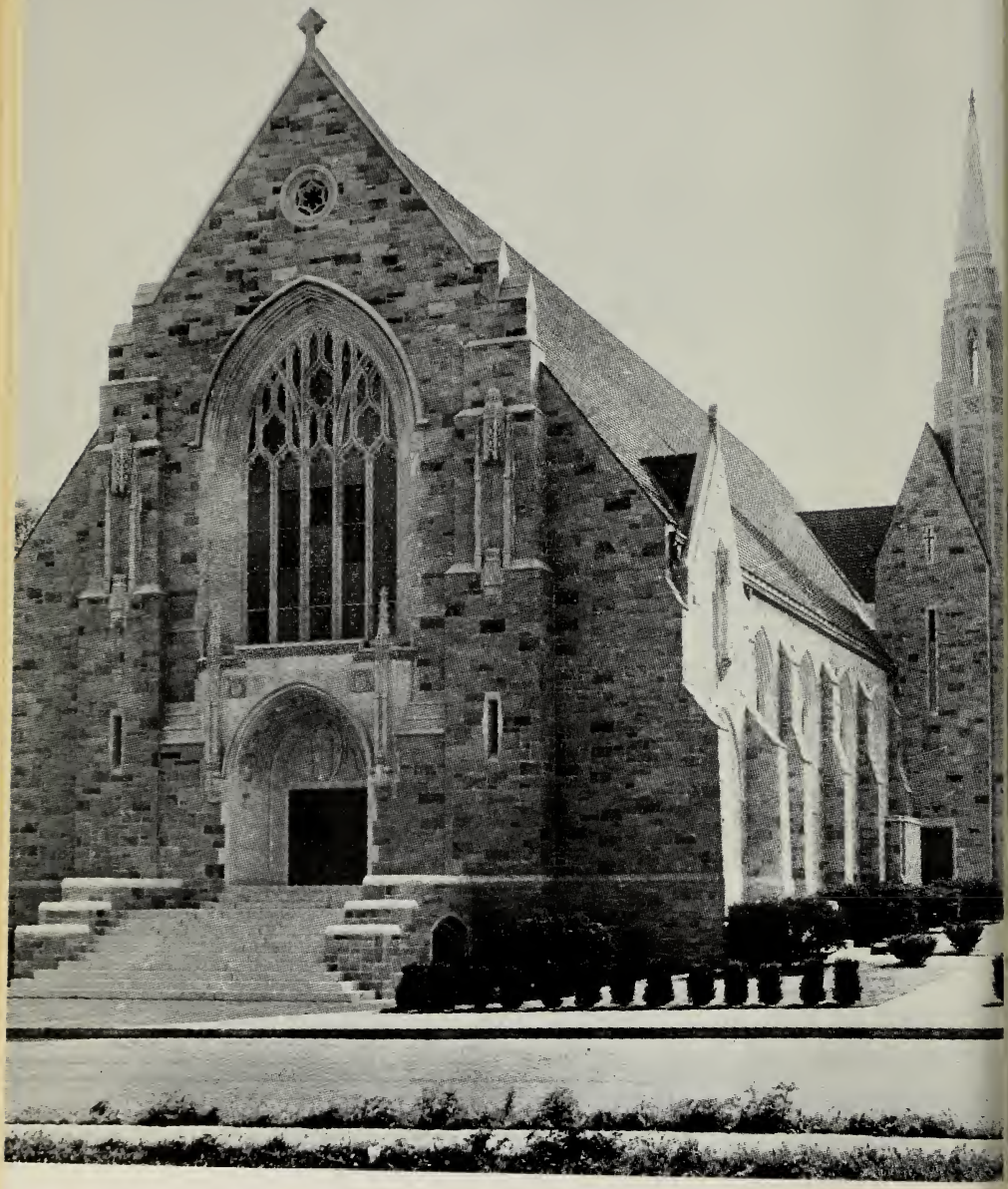
birth into the religious life for which he sacrificed all that was dearest to him.

At the time of the expulsion of the Jesuits, he was Rector of the College of San Francisco de Borja in Old Guatemala City. So dear and sacred to Father Landívar was the religious order to which he belonged that he chose banishment from his native land rather than compromise his lofty ideal. He could have remained had he been willing to give up his allegiance to the Jesuits. Guatemala is now righting partially an injustice committed one hundred and eighty-three years ago by their foreign sovereign; this Guatemala is doing by welcoming back her most illustrious son and Jesuit poet who once sang "Hail, dear mother-city, fair Guatemala, hail—joy of my life, its fountain and its source."

Father Landívar tried to beguile the bitter years of exile in Bologna, Italy, by composing in Latin verse an epic on New Spain *Rusticatio Mexicana* in fifteen books of over five thousand lines. In it he gives a panoramic view of the lakes of Mexico; his heart goes out to the workers of the gold and silver mines; he sings of the fiestas and sports of his native land; he exhorts the youth to turn their minds to worthwhile interests. In this epic no less than in the whole of his life he proved an eminent educator of youth who had their best interests at heart. Two editions were printed before his death in 1793 and in recent years numerous translations into other languages attest to its worth and popularity.

True patriot that he was, he never failed to speak of Guatemala except as his beloved mother country. Heroic priest that he was, he sacrificed all to remain true to his high ideal.

Guatemala, as other Latin American countries, owed much to its exiled Jesuit sons. They effected two world-wide achievements for their native lands. First, through their writings they pointed out the misdeeds of certain colonial officials, and thus they hastened the day of independence. Secondly, through their



CHURCH OF SAINT IGNATIUS OF LOYOLA
Chestnut Hill, Massachusetts
Dedicated July 31, 1949

numerous literary, historical and scientific publications, they made known the high culture that existed in the colonies, and gave a convincing proof that the colonies were worthy of independence. The expulsion of men like Landívar deprived these countries of their best educators and dealt education and general culture a blow from which many have not yet recovered.

Father Rafael Landívar must have smiled from heaven when he observed how different his return to his native land was from his sudden departure.

For one hundred and fifty-seven years Father Landívar's earthly remains rested undisturbed in the Church of Santa Maria Muratelle of which he had been the parish-priest. Two years ago the students of the University of Guatemala petitioned their government to have their nation's most illustrious son brought home.

On March 15 of last year, the Jesuit poet's remains reached the New Orleans Airport where they were met by a delegation from Loyola University and brought first to the community chapel and later to the Church of the Holy Name. Here they rested until Thursday evening when a special act of homage was paid him. Father Landívar was back in a Jesuit community for the first time since his unjust and cruel exile of 1767.

His remains were flown from New Orleans to Guatemala in a special plane christened in his honor *Rafael Landívar*. May this loyal and heroic Jesuit call down from heaven many blessings upon his persecuted people! Since 1871 Jesuits have not been allowed in Guatemala; Landívar may accomplish from heaven what his brothers cannot do on earth.

E. J. Burrus, S.J.

NEW CHURCH OF SAINT IGNATIUS OF LOYOLA, CHESTNUT HILL, MASSACHUSETTS

On July 31, 1949 the new Church of Saint Ignatius of Loyola at Lake Street and Commonwealth Avenue, Chestnut Hill, Massachusetts was dedicated by Arch-

bishop Richard J. Cushing of Boston. The church, a strikingly graceful example of Modern Gothic architecture erected at a cost of $750,000, has a magnificent setting of ancient trees with a parkway and reservoir as a background. Nearby are the handsome buildings of Boston College in a similar style of architecture, and the new church forms an harmonious extension to the collegiate group. The plan is in the form of a cross, and the church, which seats one thousand is 170 feet long by 55 feet wide. The exterior is of Weymouth Seam Face Granite with limestone trim. A slender tower rises over the baptistry, and serves as a belfry for amplified electric chimes, and as a ventilating fan room.

Before the Boston College Library was built, the faithful of the neighborhood had been attending mass in the small domestic chapel in St. Mary's Hall, the Jesuit faculty residence of Boston College. But as early as October, 1925, the auditorium of the library then in process of construction was sufficiently finished to warrant Cardinal O'Connell's granting permission to have Sunday masses there. One year later, in October 1926, the auditorium and the college chapel in St. Mary's Hall were together designated as the temporary "church" of a newly created St. Ignatius Parish. The parish was to be served by Fathers connected with the college and when circumstances permitted, it would have a church of its own. Not until twenty-three years later did the parish move into a church of its own. The territory of the new parish was carved out of at least five surrounding parishes, lying in the three cities of Boston, Newton, and Brookline. Father Thomas M. Herlihy is the present pastor, assisted by Fathers Joseph J. Clink and J. Austin Devenny.

SIDE VIEW OF CHURCH OF SAINT IGNATIUS OF LOYOLA
Chestnut Hill, Massachusetts

AMERICAN ASSISTANCY—INEUNTE 1951

Province	Priests	Scho-lastics	Brothers	Total	Increase P.	S.	B.	Total	Percent Increase
California	350	319	71	740	8	20	5	33	4.67%
Chicago	568	379	94	1041	11	14	-2	23	2.26%
Maryland	317	348	59	724	1	26	1	28	4.02%
Missouri	625	373	122	1120	8	17	—	25	2.28%
New England	622	305	66	993	3	6	—	9	0.91%
New Orleans	287	203	38	528	11	13	4	28	5.60%
New York ..	712	585	100	1397	21	33	2	56	4.17%
Oregon	291	224	47	562	-3	8	1	6	1.08%
TOTALS	3772	2736	597	7105	60	137	11	208	3.01%

Maryland is the only province in the Assistancy with more Scholastics than priests. At the other extreme, New England has more than twice as many priests as Scholastics.

The largest absolute increase was New York's 56. The largest proportionate increase was in the New Orleans Province with 5.6%.

Whole Society

	Priests	Scho.	Bro.	Total	P.	S.	B.	Total
Ineunte 1950	15162	10013	5404	30579	144	372	90	606

The augmentum during 1949 was 606. Of this increase the American Assistancy contributed 198 or 31%. But at the beginning of 1949, the American Assistancy with a total of 6699 constituted only 22% of the Society. In other words 22% of the Society was responsible for 31% of the increase during 1949.

During 1949 the coadjutor brothers increased by ninety throughout the world. The American Assistancy during this same year showed an increase of fifteen coadjutor brothers; which fifteen represents 16⅔% of the total of ninety. In other words, the American Assistancy's 22% of the Society was responsible for only 16⅔% of the increase among the coadjutors.

At the beginning of 1950:

Throughout the entire Society,

Priests constituted 49.6%

Scholastics constituted	32.7%
Brothers constituted	17.7%

At the beginning of 1950:

In the American Assistancy,

Priests constituted	53.8%
Scholastics constituted	37.7%
Brothers constituted	8.5%

At first glance it is somewhat surprising to observe that the American Assistancy, usually considered young in its membership, should show a larger percentage of priests than the whole Society. However, it should be noted that the percentage of Scholastics in the U.S. is also higher, and that the ratio of Scholastics to priests in the U.S. is greater than for the Society as a whole.

Finally, note that the percentage of Brothers in the U.S. is somewhat less than half that for the whole Society.

GEORGE ZORN, S.J.

ADJACENT VALLEY

Yet whosoever is speaking concerning God, must be careful to search out thoroughly whatsoever furnishes moral instruction to his hearers; and should account that to be the right method of ordering his discourse, if, when opportunity for edification requires it, he turn aside for a useful purpose from what he had begun to speak of. For he that treats of sacred writ should follow the way of a river; for if a river, as it flows along its channel, meets with open valleys on its side, into these it immediately turns the course of its current, and when they are copiously supplied, presently it pours itself back into its bed. Thus unquestionably, thus should it be with everyone that treats of the Divine Word, that if, in discussing any subject, he chance to find at hand any occasion of seasonable edification, he should, as it were, force the streams of discourse towards the adjacent valley, and, when he has poured forth enough upon its level of instruction, fall back into the channel of discourse which he had proposed to himself.

ST. GREGORY THE GREAT

THE GREEN HOUSE BURNS

On January 21, 1951, St. Michael's Hall, usually called the Green House, burned to the ground. Built thirty-nine years ago as a temporary living quarters for philosophers, it had a baptism of fire a few months after it was opened when "Claver Mansion," the adjoining workmen's quarters on the present site of the Print Shop, died a victim of flames, buckets, and battering rams. On this occasion the Green House was saved by spreading wet blankets on the roof and corners.

A temporary three-story structure, the Green House was to house members of the Woodstock Community in its forty rooms until 1946. For the past few years it was living quarters for about eighteen workmen employed about the College. Its extra rooms were used for storage, and on the ground floor were a chapel, a tailor shop, and some speech rooms equipped with microphones and recorders. One of these held the music library of the choir.

Shortly before 3:00 A.M. on the night of the fire James Ormond, an employe of the Woodstock Press, was awakened by the odor of smoke. Hurrying down stairs he discovered its source in the tailor shop in the southeast corner of the building. He rushed back and woke up a few men on each floor and told them to awaken the others. He then ran to the main house where he met Father James Griffin who hastened to remove the Blessed Sacrament. The porter summoned the Woodlawn Fire Company. Meanwhile all the workmen, assisted by Brother David Orr and Brother Joseph Wolf, had escaped from the building minutes before increasing smoke and heat would have made it impossible.

Some philosophers living in the wing of the College close to the Green House were awakened by the crackling and glow of the flames. Mr. John Duggan sounded the code signal of a fire in the Green House on the house bell, and then Mr. John Fitzpatrick set

off the fire siren which wailed piercingly for several minutes through the corridors. Research the next day revealed that at least three of Ours had slept through it. How long the fire had been going is unknown, but it is certain that it had made considerable headway before any equipment reached it. Everyone rushed to the fire a few steps behind the crew, which had its two fire engines in the garage closest to the Green House. While the other trucks and cars were driven to a safe spot, the engines moved into position. The La France "pumper" was placed by a hydrant connected with the house water tanks, the Chevrolet tank truck was driven along the side of the building. Within the Green House two men tried to use the corridor hose on the flames, but there was no pressure at all and the smoke became too thick to risk remaining in the building any longer. Outside, there were exasperating delays. Two hoses were joined to the hydrant; one sent a heavy stream against the flames until it burst, the other when directed into the tailor shop, couldn't work because of a faulty connection. The Chevrolet, holding 270 gallons of water proved temporarily useless, since a kink in the hose still coiled on the truck had to be traced.

At 3:31 the Woodlawn volunteer firemen had arrived, and the tank truck was used to keep the men and fire hoses safely wet down in the intense heat that soon was felt by everyone near the fire. The College equipment, barely adequate if it had functioned immediately, was now pathetic against the flames bursting through the back wall. Helped by a draft through the broken panes of the tailor shop, the blaze had begun to engulf the entire south front. When the four hoses directed by the College and Woodlawn fire crews began to beat steadily on the flames, the strategy had been reduced to containing the fire in the Green House and preventing the Print Shop and garages from going up. While additional help from the fire companies of Pikesville, Catonsville, Owings Mills, and Dundalk (thirty miles away,

southeast of Baltimore) began to arrive, two related campaigns were being conducted. One centered around the Print Shop and the other around a former swimming pool, popularly called the Lagoon.

Adjoining the Green House, the Print Shop is built of cinder block, and its wooden roof under slate shingles was but a few feet from the blaze. The valuable presses, plates, type, paper, and books—not to mention mimeographed notes—were threatened. The door was locked, so one of the windows was broken and a scholastic climbed in, and began to pass things out. Father Edwin Sanders arrived almost immediately with a key and large scale unloading operations were begun. There seemed to be at least seventy-five scholastics carrying out at random whatever happened to be at hand, from set type to examen books. Considering the damage and disorder that resulted, the necessity of "operation Print Shop" has since been questioned.

At the Lagoon the new road which the fire crew had constructed along the south bank in the fall of '49, proved its value. In time three pump trucks from the volunteer companies were parked along this road and together forced water up the long hill to the fire area at the rate of eight hundred gallons a minute. One of the College fire crews cut holes in the ice and the hoses were dropped into place. Two theologians slipped into the water up to the waist in the process. A troublesome delay occurred here when the driver of the Woodlawn engine was unable to find the filter carried in his truck. Scholastics and firemen dragged the hoses from the engines up the hill and a constant supply of water was assured although the water tanks of the house had been drained to a low level.

On the top of the hill three trucks from Baltimore had arrived. By 4:15 there were fifteen fire engines at the college including two ladder trucks, three ambulances, and an auxiliary flood-light truck. Water streamed on the flaming Green House, the roof of the Print Shop, and the roofs of the garages. The two

large trees in front of the Green House suddenly erupted into flame. Fanned by a steady breeze, the fire had made the Green House an inferno. The heat was so intense that men a hundred feet away shielded their faces with hats and handkerchiefs.

Before the walls collapsed the fire entered its most dangerous phase. Flame, cinders, and intense heat from the south end of the Green House had ignited window frames and ledges in the philosophers' wing. Smoke poured into the rooms. Fighting the fire in the three corridors was a chaotic and haphazard venture, yet valuable work was done. The scholastics removed furniture from the rooms, kept windows and doors closed as much as possible, wet down the interior of the window frames with corridor hoses and fire extinguishers brought from all over the house. They succeeded in extinguishing some window fires and when the regular firemen assumed control of the inside, the job was well in hand.

Once the walls of the Green House collapsed, there was no danger of further fires starting in the main building. Of those then burning, the most troublesome and dangerous were those under the cornice. Firemen, using corridor hoses and axes from the inside, and Dundalk's powerful aerial ladder from the outside, took care of this and the remaining window fires. Shortly after 5:00, the last bit of flame about the house was extinguished. The windows in about a dozen philosophers' rooms had been ruined; the eaves and cornice above ripped open; granite blocks in the corner of the house were split by the heat so that pieces chipped off for several hours after. The damage caused by water was also considerable.

Firemen soaked down the ruins of the Green House until 7:00 A.M., when the last trucks departed. Mass for the community had been at 5:00 A.M. and at the early breakfast, the first of many post-mortems was held. It seemed clear that great credit was due to Jimmy Ormond for his clear-headed action in saving the lives of his fellow-workmen. While bad luck ham-

pered the College fire crew when the hoses burst (these were county equipment) and pressure failed in the early minutes, it was fortunate in many other ways. All the brush fires that the showers of sparks started in the nearby woods were quickly put out. If it were the dry season a forest fire would have been a definite danger. Moreover, when the flames were at their highest with embers and sparks falling thickest, the wind was blowing away from the College. This was the hand of Providence, for the captain of the county fire company remarked that if the wind had shifted at that time, the roof of the philosophers' wing would have ignited and carried the fire down the old section of the house. The wind did shift later; but the danger had passed. Finally, the time and labor invested by the fire crew in building the road beside the Lagoon and in checking all the corridor hoses had paid dividends.

As was to be expected with Ours, the fire was the occasion of some humor and irony. There was the time when a two man bucket brigade attacked the wall of flame with four pails of water; there were excited firemen who fell over hoses; there was the group of volunteers who hurried up the hill dragging the wrong hose. An urgent phone call to one volunteer company saying "The Green House is on fire" brought the sleepy response, "Let the plants burn." When a Baltimore radio station received the same puzzling news flash, its commentator went on the air with this statement: "At Woodstock College, the Green House, no ordinary green house, is on fire." Because of the exaggerated accounts in the early news flashes, there were generous offers of help from the hospitals in Baltimore and Jesuit superiors throughout the country.

The following day photos taken by Mr. Edward Gillen and Mr. Joseph Watson appeared in the Baltimore *Sun,* the Baltimore *News-Post* and the *Washington Post,* and were circulated on the wire service of the Associated Press. Movies of the fire, taken by one of the firemen, appeared on the Baltimore television

newscast. The total loss, originally reported in the *Sun* at $20,000, did not include the loss of the workmen's effects, the choir's library, speech equipment, tailor apparatus, and chapel furnishings. Experts put the loss at about $140,000.

Since the fire, many stories have come to life. Some cannot be included for want of space, some are apocryphal while others can never be verified. Yet all will agree that the soaring flames were one of the most memorable sights of a life-time. It had been a six-alarm fire, meriting the attention of a city battalion chief and five county chiefs. The rhythmic beat of Woodstock life had been interrupted. To one of the faculty this was not so. "We have a fire," he is reported to have said, "every thirty years." If this be true, we now have thirty years to speculate on the material object of the next fire.

T. A. McGovern, S.J.
Albert J. Loomie, S.J.

TWO GIFTS

The Catholic tradition on the meaning of the words "Woman, behold thy son" gives us a fair idea of Our Blessed Lady's place in tradition. From the first times, I believe, these words were taken to mean that Our Divine Lord on the Cross had two thoughts in His poor suffering mind. He was a son; thus He thought of His Mother. He was a Saviour, and He thought of sinners. The longing to see His Mother's grief stayed made Him give her St. John as her son. The longing to comfort His shepherdless flock made Him give His own Mother to be their Mother. You may deny this tradition and say it is untrue; but you cannot deny that for hundreds of years it was held to be true; and you have a hard task before you to prove that your opinion is truer than the constant opinion of the second and third centuries. His last two gifts were His Body and Blood. and His Mother.

Father Vincent McNabb

OBITUARY

FATHER JOHN JOSEPH WYNNE

1859-1948

A tribute to Father Wynne must labor under certain difficulties in its composition. First, there is the problem of compressing seventy-two years of varied and useful activity into some sort of perspective. Then also there is the problem of delineating some idea of the personality that was responsible for currents that still influence American Catholicism today. Fortunately there is a partial answer available in a series of papers read at an academy celebrating the Golden Jubilee of Father Wynne in 1926. They were published a year later under the bellicose title, *Fifty Years in Conflict and Triumph,* by the Xavier Alumni Sodality of New York. One paper was a "Retrospect" by the Jubilarian himself. It is a valuable memoir that gives some idea of the man and is the source of the quotations on these pages.

John Wynne was born in New York City on September 30, 1859. He entered the parish school of Saint Francis Xavier, staffed at that time by the Christian Brothers. He received his Bachelor of Arts degree from Xavier College at the age of seventeen. In those days the curriculum of the Catholic colleges was patterned on the European six year course which the student began at the age of eleven. Before graduating John Wynne went with a group of his classmates to make a retreat at West Park, which was being readied for its opening as a novitiate that summer. He looked on the exercises as something that "would do no harm." At the end of three days he had decided to become a Jesuit and entered the Society of Jesus on July 30, 1876 at West Park.

The novitiate was situated some miles above Poughkeepsie on the west bank of the Hudson. His Master of Novices, Father Isidore Daubresse was already of some repute in the diocese of New York. He

had taught theology, been adviser to Archbishop Hughes and Cardinal McCloskey and the spiritual director of several convents. Later John Wynne wrote of his particular emphasis on decorum: "The Master of Novices used to insist a great deal on the virtue of modesty in the old Roman sense, and in its peculiarly Christian observance. At first it seemed to us that he was dwelling unnecessarily on external manner of observance, and we mentioned this to him. He very humorously answered: 'Even so, some of you need that, and you may be very glad some day if you will acquire even that much.'"

After he had pronounced his first vows, John Wynne was given only a year of classical studies. He recalled with pleasure a private study of Chrysostom's eloquence which he made under one of the juniorate teachers who "was never tired of pointing out what he called the urbanites of Chrysostom, and the principle which he said he had learned from Schiller, that one could tell a master of style more by what he leaves out than what he puts in."

In 1879, the New York Mission was united with the Maryland Province to form a new province, and instead of going to Louvain for philosophy as was customary, John Wynne went to Woodstock. His recollection of his studies at the young college needs no comment: "The studies, which a young Jesuit makes in philosophy are about as leisurely as studies can be. I never doubted for a moment that many, if not all, of the Scholastics could do in less time what now requires seven years. But it is not so much the studies, it is the extraordinary friendships, the exchange of knowledge, of confidence, of experience, of aspirations that make life useful and interesting at Woodstock." During these years, John Wynne acquired a taste for biography. Considering the bold initiative he displayed in his later projects, it is quite characteristic to read this remark on his readings: "It seemed to me that all the men of whom I read had at some time or other in their lives hesitated and dreaded to make the forward step which afterward led them to greatness. I think

the reason why men and women do not accomplish great things is because of this dread of attempting something beyond the ordinary."

In 1882 John Wynne began his regency. During the next five years he was to teach mathematics and classics at Xavier and later at Boston College. He returned to Woodstock for theology and on August 24, 1890 he was ordained by Cardinal Gibbons. A short time before receiving Holy Orders, the young Jesuit was sent to Keyser Island for a rest after a serious illness. There he translated from the French manuscript Bressani's account of the death of Father Jogues. Although he attached no significance to it at the time, it was his first activity towards the canonization of the North American Martyrs.

After theology Father Wynne's first assignment was to the staff of the *Messenger of the Sacred Heart.* Aside from the period of tertianship at Frederick in 1895, he was to work for the Apostleship of Prayer for seventeen years. He increased its number of centers from 1600 to 8000, and, as he saw it, this widespread organization prepared the Catholics of the United States for Pius X's desire for frequent Communion and the later popularity of the Holy Hour. The industry of Father Wynne had brought the circulation of the *Messenger* to a new high, and he proudly recalled its fine pictures, choice book reviews and its ability to develop unknown writers. Convinced of the apathy of American Catholics in world affairs, he sought to stimulate them by editorials on current events. His most famous piece was a criticism of American policy in the Philippines entitled "The Friars Must Stay." Before publication, it was sent to Theodore Roosevelt and on the President's request it was brought to the attention of the State Department.

Upon the request of Archbishop Ireland, Father Wynne collaborated with Dr. Edward Pace of the Catholic University in translating a Sunday Missal, and soon after, a Daily Missal for American Catholics. He also found time to assist Father O'Neill in plan-

ning the rejuvenation and extension of the then moribund Holy Name Society. In 1909 since the United States had few magazines for Catholic discussion of world and national affairs, John Wynne founded the magazine *America*. He held the post of editor for only one year. Previously, Father Wynne had had a lengthy personal interview with Pope Pius X. He recalled the audience in these words: "Among other things I requested His Holiness to give me a motto or maxim for *America* which was soon to appear. In his humorous manner he said: 'I might give you one, but will you live up to it?' I begged him to give it so that I might try. 'If,' said he, 'after you finish your work as editor, you can lay down your pen and say honestly you have never written a bitter word against any one, let me know and I shall send you a pair of wings.' " Father Wynne later remarked that while he never got his "wings," he felt certain that he hadn't lost the friendship of any of those criticized in his editorials.

In 1905 John Wynne was named associate editor of the *Catholic Encyclopedia*. In company with Bishop Shahan, Dr. Pace, Dr. Herbermann and Dr. Pallen he furthered that enormous project with all his energy. Its completion in 1914 is a tribute to the thousands of letters he wrote begging for contributions in both money and articles from Catholics all over the world. The *Encyclopedia* was written when the condemnation of Modernism was forcing many Catholic writers to avoid any novelty in their theological outlook, yet Cardinal Farley constituted the editorial board its own censors. In a conversation with Pope Pius X, Father Wynne mentioned that someone had differed with some of the articles. His Holiness replied: "Nothing of consequence; at most a fault of expression here or there. What a blessing it would have been if there had been fewer difficult expressions in the writings of St. Augustine." On the completion of the set in 1914, Father Wynne together with each member of the editorial board was awarded the Apostolic Benediction and the medal *Pro Ecclesia et Pontifice*. The *Dublin*

Review praised the *Encyclopedia* as "the greatest triumph of Christian science in the English tongue."

In addition to his other activities, since 1892 John Wynne was Director of the Shrine of the Martyrs at Auriesville and Editor of the magazine *The Pilgrim of Our Lady of Martyrs.* As part of this job, he had striven to further the cause of canonization of Saint Isaac Jogues and his companions. His book *The Jesuit Martyrs of North America* was the first popular treatment of the history of the Huron Mission. After years of effort in the many details required to verify miracles and popularize the cult, the martyrs were beatified in 1925 and canonized in 1929. A new process in honor of Kateri Tekakwitha had been begun earlier and he remained Vice-Postulator of that cause until 1940.

In the face of the great projects that John Wynne initiated and pushed to completion, he found time somehow to edit the magazine *Anno Domini* and organize the League of Daily Mass, to lecture on religion at Manhattanville, to act as chaplain to the New York Knights of Columbus, and become associate Editor of the Universal Knowledge Foundation. At Cardinal Farley's request, he worked for some years for the reunion of the Churches with the Protestant churchmen, Dr. Gardiner and Dr. Silas McBee, on the magazine *The Constructive Quarterly.*

In all his many activities—and this account has mentioned only the most famous—Father Wynne was the first to thank the many Jesuits who assisted him. He realized that his work was often outside the usual fields of the Society's labors, but no one can look at his career without remarking on its similarity to the labors of St. Peter Canisius. Like the Hammer of Heretics Father Wynne strove to impress on his country the principles and traditions of the great intellectual heritage of Catholicism. Obviously a man who could foster projects over such a long period of years must have been capable of great enthusiasm and determination. Much of his literary work he looked upon as but the necessary beginnings of a Catholic

intellectual life in America. Most of his books have been superseded by more authoritative works, but that is something that he himself desired. In 1926, he said: "Our Catholic writers, with few exceptions, write on religion only. Not five of them command attention in general literature. Until that number is multiplied a hundredfold, we shall never be able to impress on the world our ideals."

That is the vital contribution John Wynne was glad to make. He was of that small far-sighted group who appreciated at the turn of the century the needs of the American Church. With high courage and self sacrifice Father Wynne made certain that something was accomplished. The biography of John Wynne must inevitably be written if American ecclesiastic history is to record a true picture of the Church during his lifetime. In a period when the American hierarchy was characterized by large ideals and large personal antipathies, he made a success out of projects that required the greatest tact. The hackneyed adjective "Herculean" must be applied to his efforts, but the facts are there in his pamphlets, in his books, and what is in many way "his *Encyclopedia*." He was honored with medals and degrees and was the friend of the great and the near-great of the Church in America, but throughout his remarkable career, he was the *Vir Deo Conjunctus* he determined to be on July 31, 1878, seventy-two years before.

ALBERT J. LOOMIE, S.J.

FATHER GEORGE J. PICKEL

1869-1948

Nine days after conducting his last class in chemistry, a graduate course in plastics, Father George Pickel died in Cleveland, May 21, 1948, at the age of eighty. A few weeks before, he had celebrated his

sixtieth anniversary as a Jesuit. Excepting three years as President of St. Ignatius College from 1907 to 1910, all of Father Pickel's years were spent in the classroom.

George Pickel was born of German immigrants at St. Louis, Missouri, July 6, 1867. His high school and college work was done at Sacred Heart College, Prairie du Chien, and when eighteen he received there the A.B., the only degree he ever boasted. After a three-day retreat at Campion he decided to join the German fathers who were his teachers. He was sent to Blyenbeck castle in Holland for his novitiate, but he returned to Prairie for his juniorate. He taught one year at Canisius, two more at Ignatius College, Cleveland. Besides the usual assignment to a class he was assigned a special subject to teach, stenography.

He returned to Holland in 1894 and, at the newly opened Ignatiuskolleg at Valkenburg, spent seven years in philosophy and theology. He was ordained in August, 1900, and from 1901 to 1903 studied physics and chemistry at the University of Goettingen. In 1903 he returned to this country to make his tertianship as one of the class of six at Brooklyn, Ohio.

Then during his third year of teaching sciences at St. Ignatius College, Cleveland, he was made acting rector. In January, 1907, he became rector and in the next three years saw the college through its transfer from the Buffalo Mission to the Missouri Province.

With the permission of his friend, Bishop Ignatius F. Horstmann, he opened up the Loyola High School as an East Side branch of St. Ignatius College. With Father Frederick L. Odenbach he did all he could to encourage the sciences at St. Ignatius and by 1910 he had built his own wireless. He sought to acquire on the East Side a new site for St. Ignatius College, though this project, like his plan for a lay advisory board and his attempt to get financial aid from the late C. A. Grasselli, was only accomplished by others many years later.

A brief for St. Ignatius College which he presented to Bishop Farrelly used the now familiar expression "an endowment of men" to explain the Jesuits' contribution to the diocese. He explained this as contributed services equivalent to interest on an endowment, just as we do today.

Ill health forced Father Pickel to leave Cleveland in 1910, and he taught chemistry and physics for fifteen years at Campion and two years at Spring Hill, not to mention some summer courses at Creighton, before returning to Cleveland. In 1927 he became professor of chemistry and head of the department at John Carroll, teaching steadily for twenty more years even when president *pro tem.* in 1937-38.

To those who were privileged to enjoy Father Pickel's companionship over an extended period of time, his tall, impressive stature appeared like a symbol and a vital expression of his finely molded character. His outlook on life in general and on the duties of his vocation in particular always remained on a high spiritual level. Not less significant was the slight stoop of his head and shoulders. From his student years to the end of his life he had always been an earnest reader and searcher, especially in his chosen field of chemistry.

Even more admired by his colleagues was his keen interest in the well-being of his brethren and his students. The most conscientious attention was given to drawing up a course of studies for each student under his direction. To quote from the diamond jubilee address of Professor Frank D. Burke, for many years his associate in the Department of Chemistry, "Being a Jesuit and subscribing enthusiastically to the teaching philosophy of the *Ratio Studiorum* of his order he believes in educating the whole man." According to Father Pickel's educational scheme "a student must not only be thoroughly grounded in his professional field but must receive also a sufficient cultural background to understand his environment and above all, a sufficient philosophical heritage to make of him a complete citizen, under the Catholic ethic." For this

reason one of the requirements for a chemistry major was "a minor in philosophy by which his (the student's) whole life, both professional and private, must be lived." Father Pickel's devoted and active zeal in maintaining these high standards was as well known to all as was the kindly, modest, and unaffected manner in which he bestowed his patient and untiring help.

This habitual attitude might be taken for granted in a man of his calling. There were, however, in his case the unmistakable evidences of an exalted spiritual viewpoint which reached down to all the apparently insignificant details of his daily life. "Nihil humani a me alienum puto" would be a true statement of Father Pickel's attitude toward his environment both in and outside the community. A more adequate and complete analysis would have to be expressed in the words, "Nihil vitae spiritualis a me alienum puto."

As long as sufficient physical strength remained, in fact until a short time before his death, he delighted to serve mass whenever there was a need of a server. It could not escape notice that even in his advanced age his spirit of self-denial prompted him to fast or at least to retrench in his food. At times his breakfast consisted only of coffee and bread when there was no question of loss of appetite or ill health. Yes, he had his favorite dishes, the unusual nature of which at times amused both himself and his brethren. His love of fidelity and regularity at community exercises was so manifest that at his diamond jubilee an intimate associate could publicly testify: "We could almost regulate our community exercises by the appearance of Father Pickel."

Those who knew him intimately could, of course, easily recognize in him a natural and happy predisposition to calm and composure, an innate quality of steadfastness and perseverance. His mild and candid disposition always proved engaging and reassuring to all who dealt with him. While these advantages of nature and education are kept in mind, the evident fact

remains that in his character there had developed a fine synthesis of nature and grace which constantly gave evidence of the strong influence of the latter upon the former, of a keen sense of his obligations, and of the faithful and generous cooperation of the recipient with his spiritual opportunities.

Father Pickel's genuine interest and love for his brethren made him a most genial and delightful community man: never obtrusive or meddlesome—in fact habitually rather inclined to keep his counsel—still always a present and pleasant companion who found his delight in being in the company of his brethren and in sharing their recreations and amusements as well as their problems. He played his game of cards as every other enthusiast, winning or losing with vibrant vocal accompaniment. Father Pickel did not accept the prevailing American attitude toward collegiate sports. Their publicity value did not impress him and he was not backward in expressing his views. His own hobbies included photography, plastics, and an attempt to develop a blue rose.

His confreres who knew him best would hardly be interested in searching out the slender threads of human frailty in a personality which consistently aimed so high and came so close to the ideal of religious perfection.

FATHER MICHAEL I. STRITCH

1862-1949

Although he was never the president of any college or university nor a superior or administrative officer of any kind, Father Michael I. Stritch was one of the better known Jesuits of the first half of the twentieth century. He was certainly one of its most gifted. In his day, and that day lasted over thirty years, he was one

of the Society's most brilliant preachers and lecturers. Particularly in Detroit, Omaha and St. Louis was he known, sought after and appreciated. And all the while he was among the greatest of teachers.

By his own admission both the date and place of his birth are not certain. He gave September 8, 1862, for the former, and Williamstown, County Galway, Ireland, for the latter. He attended the primary and secondary schools of his native Ireland until his eighteenth year and then came to the United States.

After two years of work in and around Springfield, Ohio, Father Stritch spent a year at Wittenberg College in that city and then a second year at Xavier University in Cincinnati. It is said that those engaged in teaching the classics at Wittenberg advised him to go to a Jesuit school since he knew as much Latin and Greek as did any member of their staff. After one brief year at Xavier he entered the novitiate at Florissant, April 10, 1884. His novitiate, juniorate and tertianship were all had at Florissant, his philosophy in St. Louis and his theology at Woodstock, where he was ordained on June 28, 1898, by Cardinal Gibbons.

Father Stritch pursued no formal special studies as the term is understood today. Few men, however, spent more time in specialized study than he did. He made himself ably conversant with practically every phase of philosophy and theology in order to pass on the fruit of his endeavor to others in the classroom and from the pulpit. Many of the great scientific topics of the day he made his own with crystal clarity and discussed them with acclaim in the light of Catholic truth, or refuted their distortion by agnostics or bigots. His love and knowledge of Shakespeare and a large part of English literature, particularly poetry, enabled him to speak of these with insight and familiarity, while the countless long passages he would commit to memory were ample token of the industry of the man and the remarkable training he had given to that faculty.

In what might be styled extra-curricular work

Father Stritch's greatest achievement was undoubtedly his mastery of Dante. He had always possessed a quite good reading knowledge of French and German; he learned Italian well in order that he might study Dante in the only proper way. His lectures on the great Italian poet were highly informative and inspiring and profound, as well. To appreciate Dante and translate his genius for others required a scholar of equal breadth and depth of understanding. That was why Father Stritch knew Dante as he did.

Above everything else, however, Father Stritch was a teacher among teachers. His presentation of his subject matter was always clear, masterful and an inspiration to his students. His ordered and concise summaries of whole sections of philosophy were nothing short of brilliant. The most regrettable thing about Father Stritch is that apparently he never possessed the patience required for writing. Few, if any, of his sermons or lectures were ever written; there were no retreat notes, though he had given scores of retreats, particularly to priests; his forceful and coherent philosophy courses never found their way into textbooks; he left no appreciation of Longfellow, Wordsworth or Tennyson, no word about Shakespeare, not even a line about Dante. But in a multitude of hearts inside the Society and out he left a large library of grateful memories. This brilliant Jesuit priest aided many and inspired more. May God bless him for it.

He died in St. Mary's Hospital in St. Louis on December 31, 1949, in his eighty-eighth year, simply of the infirmities of age.

BROTHER JOHN LENERZ

1875-1949

Most of the priests of the Missouri province knew Brother Lenerz since he was stationed at the tertian-

ship in Cleveland for more than forty years. There he was a familiar sight as he guided plough or harrow behind his plodding horse or scattered feed to the chickens or strolled into the house bearing a basket of eggs. Older priests will remember more remote times when the tranquil atmosphere of the tertianship was interrupted momentarily by agonizing squeals of pigs that were slaughtered by a deft stroke of Brother Lenerz' knife. However, few tertians, because of circumstances, ever got to know him well and to understand his deeply religious character.

He was born on October 29, 1875 at Roxbury, Wisconsin. On September 4, 1899, not quite twenty-four years old, he entered the novitiate at St. Stanislaus, Cleveland, whither the novitiate of the Buffalo Mission had just been transferred from Camden.

It is a rather striking fact that, though Brother Lenerz was a Jesuit for more than fifty years, he lived in only two different houses. After completing his novitiate he continued on at St. Stanislaus until 1940 when, upon the doctor's recommendation, he was transferred to St. Mary's College, Kansas, where he labored until his death.

His chief occupation during his long stay in Cleveland was that of farmer. Though the work was so heavy at certain seasons that he needed assistance, he always did a large share of the toil himself. He raised various crops of which corn and potatoes were the mainstays. He also took care of the chickens and, in the early days, tended the cows and pigs.

His detachment is impressively illustrated by the fact that at St. Mary's he eagerly accepted an entirely different kind of work, painting, and kept at it for more than four years, spending most of the time inside. In 1945, his health gradually declining, Brother Lenerz was appointed assistant refectorian and did his work faithfully. When this became too difficult for his waning strength, he was made porter.

For many years he suffered much from asthma, and seldom if ever, had a complete night's sleep. Sleep

was always slow in coming, and when it did, he would wake up after an hour or so, get up to inhale a medicinal vapor and then try to fall asleep again, often unsucessfully. He would sometimes mention this insomnia to others, but never in a complaining manner.

During the last several months of his life he resided in the infirmary, but did not become bed-ridden until several weeks before his death. When the other patients were considerably inconvenienced by one who unwittingly caused disturbance at night, Brother Lènerz never complained. His only comment was that God allowed this "for his greater merit."

He was unusually fervent in devotion to our Blessed Mother, and had a keen interest in her apparitions at Fatima and, later on, at Lipa. If chance visitors betrayed only a scanty knowledge of these apparitions, he could not conceal his surprise. He kept up-to-date about them by reading regularly magazines like the *Scapular, Our Lady of Fatima, St. Anthony's Visitor,* and *Fatima Findings.* He never read secular newspapers or magazines of any kind.

During his last few weeks on earth, Brother Lenerz suffered intensely, especially from a cancer that spread up and down from his sinuses, causing severe headaches, blindness and a congested throat. His heart too was failing so that his arms and legs swelled. All visitors were highly impressed by his spirit of resignation. He expressed genuine thanks every time a priest dropped in to give him a blessing.

On the afternoon of February 14 he received a tiny particle of the Host as his final Viaticum. During the next two days he was unconscious most of the time and passed away peacefully about four in the afternoon of February 16, thus completing a life which had mirrored all the virtues which the Society expects from her Brothers.

FATHER GEORGE J. BRUNNER

1892-1949

Father George Brunner went peacefully to his reward November 22, 1949. He had been unwell since summer and had gone to the hospital for a check-up, but he returned very shortly and had resumed his teaching. On November 6 he became seriously ill and was taken to the hospital that evening. The doctors finally diagnosed his malady as an infection of the blood stream. It grew worse and pneumonia set in. At seven o'clock of the morning of November 22 Father Minister was with him and told him in response to his inquiry "How am I?" that there seemed to be no imminent danger. Father Minister left when they brought Father Brunner his breakfast. About eleven o'clock he called the Sister and asked for a priest to give him absolution. She went to get the chaplain and when she came back to the room Father Brunner was already breathing his last. He died about eleven-thirty that morning.

Father Brunner was born at Amberg in Bavaria, January 5, 1882. He attended the local gymnasium which occupied buildings of the college of the old Society with the *IHS* monogram still over the main entrance. As a boy George used to read stories of the missions and of the Indians and the Wild West. He dreamed of being an Indian missionary and at the age of sixteen, in 1898, he left home for America.

At first he thought of the Capuchins and attended St. Lawrence College at Mt. Calvary, Wisconsin, as a postulant. However he soon decided this was not his vocation and went to Canisius College in Buffalo and from there entered the Society August 2, 1902. His novitiate and juniorate years were spent at St. Stanislaus, Cleveland and his philosophy at Woodstock. During the five years of his regency he was occupied with the teaching of mathematics at Campion College, Prairie du Chien. In 1914 he was sent to St. Louis

University for his theology and was ordained in 1917 by Cardinal John Joseph Glennon. His tertianship was made at Cleveland under Father Burrowes in 1919-1920. During Lent of that year he was on the Mission Band. Prairie was again to become the scene of his labors in the summer of 1920.

A new experience came to him in 1923 when he was sent for one year as Exchange Professor of Physics and Mathematics to Campion College, Regina, Saskatchewan. The following year he was assigned to John Carroll University in Cleveland and from there, in 1926, he was transferred to Loyola University in Chicago where he took over the operation of the Seismological Observatory. But his health, never very robust, gave way and he underwent a serious thyroid operation while there. As a result of his malady he was usually too warm and even on cold days he worked with windows wide open.

His achievements in the field of seismology, his study of deep earthquakes, his *Depth-Time-Distance Chart,* his many papers read before the meetings of learned societies are well known to all of us and do not need recounting.

Father Brunner was a very regular religious and often displayed a delightful sense of humor. After breakfast every day came the reading of the breviary, usually in shirt sleeves down in the garden beside the church, except on Sundays and Holy Days when he went to the sacristy to distribute Holy Communion as a volunteer in case extra help were needed. In the afternoon, rain, shine, or snow, he took a long walk and without overcoat or umbrella because, as he told Father Minister, "It is better to be wet on the outside than the inside."

Those of us who were privileged to know Father Brunner intimately appreciated him as a man of high ideals wrapped up in a bundle of emotions. He was an artist who loved nature, delighted in drawing and painting and had no mean gifts in those lines. His was a sensitive, retiring nature.

FATHER FRANCIS J. RUDDEN

1877-1950

Father Rudden was born in St. Louis on June 3, 1877. As a youth he was gifted with a splendid physique and excelled in various sports, especially in baseball and swimming. He was so adept in the latter that he once sought a sponsor who would pay his expenses for an attempt to swim across the English Channel. He was also endowed with intellectual abilities and did well in his studies.

After completing his college course at St. Louis University, he entered the Society at Florissant at the age of twenty-one. After the four years at Florissant and the regular course of philosophy, he taught one year at Xavier's College in Cincinnati and four more at St. Mary's, Kansas. Having completed his theology in St. Louis he was sent to St. Francis Mission as prefect of studies and discipline. This was followed by tertianship under Father Joseph Grimmelsmann at Cleveland.

Since the German Fathers in Bombay, India, were interned during World War I, Father Rudden was one of four Missouri Province Fathers sent there to help out his Grace, Archbishop Alban J. Goodier, S.J. Father Rudden spent the first two of his six years in India as a teacher at St. Francis Xavier's High School in Bombay. He then became assistant pastor at Quetta, Beluchistan in the Province of Bombay, and during his last year in India, pastor of St. Patrick's Cathedral in Bombay itself.

Upon his return to the States in 1922 Father Rudden spent the rest of his active life doing pastoral work at Campion, Chicago, Detroit, Stann Creek, Cleveland and St. Louis. In 1935 he became chaplain at St. John's and Barnes' Hospital in St. Louis and the next year was appointed assistant at Holy Trinity Church, Trinidad. In January, 1937, he was transferred to St.

Mary's College, Kansas where he served for some months as pastor of Our Lady of the Snow on the Pottawatomie Reservation.

He was the first pastor of the Gesu Parish connected with the old St. Ignatius College, Cleveland, and held this post for three years (1926-29). When he came there he had a scattered flock, but neither church nor rectory. By his diligent efforts he was able to procure a residence and to accumulate some funds for a church.

When Father Rudden disembarked at Belize, British Honduras, in 1931, he suffered a nervous shock from which he never completely recovered. No word had reached his ship of the terrible hurricane that had devastated Belize the day before his arrival. He entered a desolate town, with its inhabitants half crazed, with most of its homes wrecked and scattered about the streets, with several of his fellow Jesuits still lying dead in the ruins of St. John's College. It was one of the few experiences of his life about which he was reluctant to speak.

During his thirteen years at St. Mary's Father Rudden underwent a gradual physical and mental impairment. For the last ten years of his life he could not say Mass, largely because of a lack of coordination of his motor muscles. After a hernia operation some six years before his death, he suffered a pronounced mental deterioration and gradually lost completely the power of speech. During most of this time he was sufficiently "compos" to feel keenly the humiliation of his condition, but bore up with remarkable patience.

At St. Mary's he revealed the deep kindness of his character, never indulging in gossip or manifesting any symptoms of ill will towards superiors or anyone else. He had an engaging way of rehearsing his past experiences. He had become acquainted with Ghandi in India and once took dinner at his home.

On February 8, 1950 Father Rudden died peacefully in the infirmary at St. Mary's.

FATHER PIUS L. MOORE

1881-1950

The China Mission of the California Province sustained a great loss on October 12, 1950, when Father Pius Leo Moore, S.J., quietly passed to his reward at the O'Connor Hospital in San Jose, California. In him the Mission lost one of its most zealous members; it lost its great provider, whose only thought was to raise the means necessary to carry on the work in China and, temporarily, in the Philippines, and to send out to the missionaries those many little articles of food and convenience that would make their work easier and more efficient.

Pius Moore was the youngest of eight children born to Joseph A. Moore and Mary Kenny Moore. His birthplace was Spirit Lake, Iowa, where he saw the light of day on July 10, 1881. Shortly thereafter the family moved to Oregon, and Pius grew up in the vicinity of Portland. He received his high school education at Gonzaga, in Spokane, and on August 13, 1900, he followed the example of three of his sisters in embracing the religious life. On that day he entered the Sacred Heart Novitiate at Los Gatos, California, and from the very first he manifested an ardent interest in missionary work. He took as a special patron St. Francis Xavier and all during his life he cultivated a warm devotion to this primary patron of the Missions.

After three years at Los Gatos, Mr. Moore taught for two years in Lewiston, Idaho, and then spent another three years studying philosophy in Spokane. As was the custom then, there followed another four years of teaching, all at Gonzaga. During this time he exercised his missionary spirit by teaching catechism at the Japanese Mission near Spokane. In 1912 Mr. Moore went East to Woodstock College for his course of theology, and there, on June 27, 1915, he was one of the class of twenty-four Jesuit theologians who

were raised to the priesthood by His Eminence, James Cardinal Gibbons. Upon completion of his four years of theology, Father Moore returned to Los Gatos for tertianship.

His first assignment in 1917 must have brought great joy to his heart; it was to work among the Japanese in the mission in San Francisco which had been established some years previously by Father Pockstahler. Here he labored for two years, making an effort to study a little of the language and looking forward to the day when he could really follow in the footsteps of Xavier in the land of Japan. But this goal seemed more remote than ever when, on August 22, 1919, he was installed as Rector of St. Ignatius College in San Francisco, succeeding the Reverend Patrick J. Foote, S.J., as head of the institution which was still housed in the temporary buildings erected in 1906 on Hayes Street.

Father Moore's first concern was to provide suitable living quarters for the rapidly growing faculty of St. Ignatius College and High School. Through the assistance of a generous benefactress, the present faculty residence was constructed, only half large enough for the 1950 faculty, of course, but quite adequate for the needs of 1920. One of the immediate results of the installation of the Fathers in their own house up on the hill was the rapid expansion of the high school student body, which now had more available classroom space. In the course of a few years it grew from 150 to 750 boys, a growth that was to be equaled in the college department when that moved into its own building some years later.

After his six years as Rector of St. Ignatius had passed, Father Moore hoped to realize his ambition of going to Japan, but it was not to be. He was sent to St. Joseph's Church in Seattle, and after a year as assistant there, he was assigned to Gonzaga College, where he became acquainted with the young Scholastic, Mr. Carlos Simons, with whom he was soon to be associated in a bold, new venture. For, with all hope of

getting to Japan gone, and with there being very little chance of working in the Philippines—Father Moore's second choice—the door to China suddenly swung open.

For some years the French Jesuits in Shanghai had realized the need for an English school in that metropolis. A group of Chinese Catholic laymen were equally anxious for such a development. One of these, the famous Chinese philanthropist, Loh Pa Hong, made a special trip to Rome to urge Very Reverend Father General to send some American Jesuits to China. Father Ledochowski promised his help and requested the California Province to provide missionaries for this new undertaking. The Provincial at the time was Father Joseph Piet, who responded to the appeal by appointing Father Moore to head the first band of five California Jesuits to labor in China. Along with Father Moore was Father John Lennon and three Scholastics, Carlos Simons—later to be killed by bandits on December 31, 1940—Thomas Phillips and Cornelius Lynch. This band of pioneers left San Francisco in the late summer of 1928 and on September 21 (?) landed in Shanghai, missionaries at last!

Father Moore spent two years in an attempt to absorb some of the Chinese language, one in Shanghai and one in Nanking. He never did become very proficient in it, and in 1930 he returned to Shanghai when the newly established high school was opened by the California Jesuits. He first taught here, and then became director of the school, both in its first location in the French Concession of Shanghai, and later when it was moved over into the International Settlement. In 1933, Father Leo McGreal was appointed Rector of this Shanghai Gonzaga, and Father Moore took up the duties of Procurator and Minister, which he fulfilled until the summer of 1937 when he was called home to become the first mission Procurator of the California Fathers in China. The outbreak of the Sino-Japanese War that summer made it appear at first as if he would be unable to get out of Shanghai, but on

September 8 he was finally able to leave that city on his way back to the States.

Now began the final phase of Father Moore's life—one which occupied him, with the exception of two years, up to the very end. Now he was able to give full expression to his missionary zeal, not in the actual work on the missions themselves, but in gathering together the necessary means to keep the men in the field operating. Now he lived, talked, dreamed only the Mission; now his only thought was to gather money and supplies to send to the men in China. Strangely enough, no one ever guessed it, and certainly he never gave any indication of it, but Father Moore confided to one of the Fathers later on that it was only by overcoming feelings of the utmost repugnance that he could bring himself to going around and asking people for money. Certainly, in the course of time he really did conquer these feelings; either that, or he became a master dissembler. He always gave the impression that he was doing you a real favor by letting you contribute to the support of the Mission, and that he derived great pleasure in the process.

After four years on the job, Father Moore made plans to visit the mission field in China, and in October, 1941, he left San Francisco in the company of Father John Lennon, who was returning to China after spending a year home on sick leave. Due to the tension in the Far East, their ship took the southern route via Manila, bringing the two Fathers to Shanghai about November 18. In three weeks the Pacific War broke out and any hope of returning to America in January or February had to be abandoned. Father Moore remained at the Church of Christ the King and helped out in the parish work. So passed 1942 and the first few months of 1943. Then, in company with all Americans, British, Belgians, and Dutch in Shanghai, the California Jesuits were locked up in concentration camps; Father Moore was at Zikawei with the greater part of his confreres, still hoping that something would turn up to enable him to get back to

his labors in the province. Something did turn up; the necessary arrangements were completed for him, Father Lennon, and Brother James Finnegan to be repatriated on the second trip of the *Gripsholm*. They left Shanghai on a Japanese ship in September and changed to the *Gripsholm* at Nova Goa in India.

If he had not been caught in China by the war, Father Moore would never have had the opportunity to visit the tomb of his beloved missionary exemplar and patron, St. Francis Xavier. Even as it was, it still appears somewhat of a minor miracle that he was able to do so. There has never been a really satisfactory explanation of why Father Moore and Brother Finnegan, alone of all the passengers boarding the *Gripsholm*, were able to leave the dock and make the trip to the Saint's last resting place. Certainly, Father derived intense satisfaction from this "pilgrimage" and he always regarded it as one of the special favors that had been granted him.

Back on the job in December, 1943, Father Moore relieved Father Paul O'Brien who had been pinch-hitting for him. Until the end of the war there was no possibility of sending things to China, but he still managed to notify the Fathers in Shanghai, by a roundabout way, of the Mass intentions that he had collected for them. And once the war was over and communications restored, Father Moore started the ball rolling. Each group of new men that went to China brought with them a generous quantity of food, sweets, and other little gifts that Father had carefully gathered and packed for his men on the mission. Looking back now, the amount of work that he accomplished, mostly by himself, seems to us incredible. He traveled far and wide begging help in every shape and form. From the apple growers in Washington he received donations of crates of fine apples; from the fruit men in the Santa Clara Valley he got sacks of dried fruit which was a God-send to the men out there. Mass intentions he begged from all over the States and during the three years follow-

ing the war he sent an average of five thousand intentions a month for distribution to the missionaries in China. As a matter of fact, Father Moore was almost the sole support, not only for our Californians, but also of the many missions that were staffed by Europeans whose help from their home countries were entirely cut off.

His ceaseless expenditure of energy, however, began to take its toll. On December 8, 1947, Father Moore suffered what was probably a slight stroke while saying Mass in San Jose, and it laid him up for several months, leaving a noticeable effect in the weakening of his already weak eyesight. As soon as the doctors permitted, he was back on the job but moved around with perhaps a little more caution and moderation than before. At the end of 1948, Father Lipman was brought back from China to help with the Procurator's work, which relieved Father of considerable detail.

The time was approaching for the completion of his fifty years in the Society, and Father Moore's hopes and prayers were that he would be spared long enough to celebrate the Jubilee. His three sisters, all members of the Institute of the Sisters of Charity of Providence, had celebrated the golden jubilee of their religious life, and Father Moore was praying to keep a perfect average in the family. Two of them, Sister Pancratius and Sister Mary of Mt. Carmel, had already been taken by death, but Sister Margaret Mary was still at St. Elizabeth's Hospital in Yakima. A brother, Hugh Moore, was the only other survivor of the original eight children. Neither he nor Sister Margaret Mary were able to be present at St. Ignatius Church in San Francisco on August 13, 1950, when Father Pius sang his golden jubilee solemn high mass, but both of them, along with forty-three other members of the various Moore families, were present at a gathering near Portland when Father was enabled to make a trip North to visit them.

When he returned to San Jose towards the end of September he looked tired and drawn. Around mid-

night on September 28, one of the Fathers in the residence at San Jose noticed a light burning in the bathroom, and on investigating, found Father Moore lying unconscious in the shower where he had probably been for two or three hours. The Father anointed him and called the rescue squad to revive him, but without any result. Father Pius was taken to the O'Connor Hospital in San Jose where, after several days, he recovered partial consciousness. However, he was unable to talk and probably could not see. On the evening of October 12 the nurse noticed that he suddenly began to breathe very heavily and to perspire profusely. Within three or four minutes his soul had gone to join the countless other valiant missionaries before the Great White Throne.

Father Pius Moore will be missed. He will be missed by the California Jesuits in China and Manila for whom he was always so thoughtfully provident. He will be missed by his fellow Jesuits here in the province. He will be missed by his myriad friends for whom he always had a kind word and a helping hand. But we are certain that our good Mission Procurator who always had such a tender devotion to the Blessed Mother and Saint Francis Xavier, will not forget those whom he left behind. The good that he did for us while here in our midst he will continue to do now that he has taken his place with them for all eternity.

JOHN K. LIPMAN, S.J.

BROTHER NICOLAUS FOX

1863-1950

All his life, Brother Nicolaus Fox worked on the Indian Missions. In every place, he was noted for his farming and gardening ability. He was a great enthusiast of sports and music. No matter where he was sent,

he always succeeded in forming first class Indian bands. He loved basketball and baseball, being the official umpire of all the latter games while he was stationed at St. Paul's, Montana. This veteran of 58 years of religious life died in a Portland hospital, January 28, 1950.

Nicolaus Fox was born in the year 1863 at Trier, Germany. As a young man, he served in the German army, and was regarded as the best marksman in his regiment. In 1890 he left Germany for the United States, with the determination to seek his fortune in the western states.

He entered the Jesuit Novitiate of the Rocky Mountain Mission, located at that time at DeSmet, Idaho, on January 9. 1892. He pronounced his first vows of the Society at Gonzaga College in Spokane in 1894. During the succeeding five years at Gonzaga he took charge of farming and similar duties at St. Michael's Mission.

In 1899 he was stationed at Holy Family Mission, Browning, Montana, a mission that was subsequently closed. From 1901 to 1909 he labored at DeSmet Mission in Idaho. This was followed by a three year sojourn at Holy Rosary Mission in southern South Dakota. St. Paul's Indian Mission in St. Paul's, Montana, was next to receive the benefits of his labors from 1912 to 1917.

He went back to Holy Family Mission in Browning, Montana, for four years, before receiving his status for a practically permanent location at St. Paul's Mission. He labored at this mission from 1921 to 1949. In the latter year, due to failing health, he was sent to St. Francis Xavier Novitiate, Sheridan, Oregon, to live out the rest of his days.

GERARD STECKLER, S.J.

Books of Interest to Ours

ADMIRABLE DEVOTIONAL THOUGHTS

The Family at Bethany. *By Alfred O'Rahilly*, President of University College, Cork. Cork University Press, 1949, 216 pp., 24 pp. of plates. 12/6

Dr. O'Rahilly, who some years ago merited our gratitude for his very excellent life of Fr. William Doyle, S.J., again makes us his debtors. *The Family at Bethany* is a devotional, theological, and exegetical study of the Gospel passages which refer to those friends of Our Lord, Mary, Martha and Lazarus, who welcomed Him so often and so affectionately to their house at Bethany. The method of exposition is uniform for all the chapters. There is first an English translation of the Gospel text, followed by brief exegetical notes, which justify the translation and indicate difficulties of interpretation. Then comes the commentary: not a verse by verse explanation but paragraphs of exposition or description or narrative, which place the whole scene vividly before us.

Though he warns us in his preface that he is no specialist in the field either of theology or exegesis, every page proves that the author is fully acquainted with the best results of modern Catholic and non-Catholic research. He brings to the exposition of the various texts a wide erudition, sound judgment, and an accurate knowledge of all the problems involved. But his primary aim was devotional. And here he has succeeded most admirably. For instance, in his comments on the anointing by the sinful woman in the house of Simon we read the following: "Simon thought He did not mind. She thought He did not notice; both were wrong. For now He has declared for all time that He did observe both neglect and service, and that He accepted the latter as making up for the former. This sums up the idea of reparation. We have here the first great revelation of the Sacred Heart of Jesus." Such precious thoughts recur constantly.

The title of the book is completely satisfied, it would seem, by a consideration of the visit of Our Lord to Bethany (Luke, c.10), the resurrection of Lazarus (John, c.11) and the anointing in the house of Simon the Leper (John, c.12 and parallels). But any study of the family at Bethany must also take into account the problem of the identity of Mary with the unnamed sinful woman and with Mary Magdalen. Dr. O'Rahilly was therefore happily forced to enrich his book still further by the addition of distinct chapters on the sinful woman, Mary Magdalen and the other women on Calvary and at the burial of Christ, Mary Magdalen and the risen Christ. Though from

the very beginning it is clear that he favors the thesis of identity, he appreciates the value of the opposing arguments. At the present time, when many exegetes of renown vehemently insist that the sinful woman, Mary of Bethany and Mary Magdalen are three distinct women, he is content to make out a case for identity which may be held "without detriment to one's intellectual integrity or exegetical competence."

A unique feature is a series of pictures from all periods of Christian art, which represent the various characters and scenes connected with the family at Bethany. The author assures us that more such studies will be forthcoming, if this one receives a welcome that will make their publication financially possible. We hope that his gifted pen will not be silenced for lack of such support.

EDWIN D. SANDERS, S.J.

POINTS BY THE SPIRITUAL FATHER

Our Way To The Father: Meditations for each day of the year in four volumes. *By Leo M. Krenz, S.J.* Milwaukee, Bruce Publishing Co., 1950. pp. xx-518; viii-411; viii-535; viii-516. $15.00.

This posthumous publication of an American Jesuit is a landmark in the history of Jesuit ascetical literature in our country. In size and scope the work surpasses any previous contributions to this field by members of the Society in the United States. In the same respects the work compares favorably with such classics as the works of Avancini, Croiset, and Cuvelhier. In itself the work is admirable and has already proved to be a great boon to communities of religious women. It would be presumptuous, however, to say that *Our Way To The Father* will attain the status of a classic in spiritual writings. The ascetic who publishes a book of points has much in common with the teacher who publishes a textbook. Each contributes much to the training of his readers but neither, unless he be the rare exception, escapes the keen criticism of his colleagues. Both will help many but satisfy few.

Our Way To The Father is a series of meditations for each day of the year. The matter is distributed through four volumes which total more than two thousand pages. Volume I—From the First Sunday of Advent to the First Sunday of Lent. Volume II—From the First Sunday of Lent to the Ascension. Volume III—From the Pre-Pentecost Novena to the Thirteenth Week after Pentecost. Volume IV—From the Fourteenth Sunday after Pentecost to Advent.

This, of course, is the obvious outline for such a series of meditations. In the notices about the book one is led to expect a better plan than the volumes in fact manifest. "The subject of each Sunday's meditation is the Sunday's Gospel, the atmosphere of which is then carried through the entire week" (Vol. I, p. v). This statement calls attention to what some will find unsatisfactory in the series of meditations. There is an abundance of atmosphere but a dearth of down-to-earth direction. The general plan, despite its apparent unity based on the liturgical seasons, appears to be somewhat desultory.

Father Krenz has selected his individual meditations with excellent spiritual taste and discernment. Their subject matter is comprehensive and no important area in the spiritual life is neglected. The number and treatment of the meditations on the Sacred Heart, Our Lady, and on the Church mirror the truly Ignatian soul of the author.

The defects of the work are, perhaps, inevitable in the light of the fact that the author's avowed purpose was to meet the present and practical needs of religious women. His volumes are ideal for communities in which the points for meditation are read in common each night. In such circumstances the uniform length, the fixed formula and somewhat prolix development of each meditation may very well guarantee the best results. Moreover, it is evident that the author wished to give something more than points for meditation. The editor notes that in the meditations one finds "continual doctrinal exposition touching upon the widest domains of dogmatic, moral and ascetical truths and principles, an invaluable source of continued religious education as well as a profound spiritual asset" (Vol. I, pp. v-vi).

It will seem to many that this very universality of objective is a defect. Nothing is omitted with the result that everything seems to be obscured. The unquestionable richness of the work seems, at times, to be that of jungle overgrowth rather than of a garden. This defect is evidenced most clearly in the second preludes which are emotional soliloquies rather than the clear-cut petitions which characterize the *Spiritual Exercises*. The following example taken from the meditation for the second of January, is typical. "*Second Prelude*: O Jesus! Jesus! In the excess of Thy merciful love, grant that I may enter into the mystery of Thy holy name so truly, that for its thousand memories, its ever present services, and its astounding promises for time and for eternity, I shall appreciate honor and love it ever more as, of all names given and to be given to man or angel, the most excellent and most powerful, and by far the loveliest and sweetest: Jesus! Jesus! Jesus!" (Vol. I, p. 160).

In his first preludes also Father Krenz is somewhat dis-

concerting at times with such directives as, "Look deep into the Heart of God, as it is revealed by His eternal Son Incarnate: 'As Moses lifted up the serpent in the desert, so must the Son of Man be lifted up'" (Vol. III, p. 126), or, "in the spirit of faith look into the innermost soul of Christ in the first moment of the Incarnation" (Vol. I, p. 53). Without questioning the validity, beauty, or force of such expressions one might venture the opinion that they do not fulfill the Ignatian function of the composition of place. As a matter of fact, it seems open to discussion whether Father Krenz is using the terms "First Prelude" and "Second Prelude" in a strict Ignatian sense. Even in the meditations on the life and passion of Our Lord, which correspond to the Second and Third Weeks of the Exercises, there is never a "Third Prelude." In the text of the Spiritual Exercises, at the end of the first contemplation of the first day, we read: "Here it is fitting to mention that . . . the same three preludes are to be made during this and the following weeks, changing the form of these last, according to the subject matter."

It is more than likely that those who use or will use *Our Way To The Father* would find the above criticism captious. The meditations are very good and the four volumes deserve the attention of Ours. It is unfortunate that the work has not been indexed and that the "Table of Contents" is practically useless as a subject reference source. The books contain a wealth of material for sermons, conferences and retreats. They are a compilation of solid spiritual considerations expressed in the language of one who has tasted the sweetness of Christ and wishes to bring others to the Father through Christ. With a little more effort the editors and publishers could have presented the series with apparatus that would permit a much wider use of the writings of Father Krenz.

The second volume is the best of the four. If it could be made available as a single volume, perhaps with the title, "Meditations on the Passion and Risen Life of Christ," it would appeal to a much wider reading group than those who are interested in a four-volume series of daily meditations for a full year.

The author, Father Leo M. Krenz, died in his eighty-first year on April 13, 1947 in Saint Louis. He was the Spiritual Father of the community of Saint Louis University during the last seventeen years of his life. Previously he filled the office of Master of Novices at Florissant for several years and he had been the Spiritual Father of the Jesuit community in Denver. *Our Way To The Fathers* is redolent of the mature wisdom, the experience, and the holiness of its author. Through it he becomes spiritual father to a larger community than those

in which his earthly life was passed. Ours will find it worth their while to be familiar with *Our Way To The Father* and thus to profit by the suggestions of one whose work for more than twenty-five consecutive years was the spiritual formation and direction of his fellow-Jesuits.

JOHN J. NASH, S.J.

EXTREMELY HELPFUL TO PRIEST AND THEOLOGIAN

The Glorious Assumption of the Mother of God. *By Joseph Duhr, S.J.* Kenedy. xi & 153 pp.

Father Duhr published this book in French in 1947 (his preface is dated December 8, 1946) with a view to furthering the definition of Mary's Assumption as much as he could. It is impossible to tell how well he accomplished his aim, if at all; but in organizing his matter to show that the Assumption is revealed he did manage to anticipate the bull of definition in large measure. For this reason his work is exceptionally interesting.

He begins with a chapter on the theological principles which ought to guide our judgment when we try to decide whether a particular truth has been revealed. This chapter turns out actually to be a brief review of how some doctrines developed: a very sound statement of the process with several practical examples, but without any attempt to theorize. He then shows at length that this process is at work in the development of the Assumption, so much so that a definition is possible; and it is here especially that his organization is confirmed by the bull. He concludes with a plea for the definition on the ground that it is opportune.

There are three particular points which are extremely helpful to the priest and theologian. One is that it is not always necessary to go back and search Holy Scripture and tradition to find out whether a doctrine has been revealed; as a practical measure it is sufficient to find out whether the Church today actually teaches the doctrine as revealed. If so, this very fact is enough assurance that the doctrine has God for its witness. Another point is that if you treat the Assumption as a doctrine, you should not handle it on historical grounds; if you ask whether the Assumption has been revealed, you should not come to an answer dictated by the reliability or unreliability of the Apocrypha. Doctrine and history are distinct fields, and the ways of proceeding in each field are equally distinct. There is a principle here that applies to many doctrines which

have, or seem to have, a connection with history. Lastly, Father Duhr indicates the force of the distinction we have just noted by pointing out that as historical belief in the Assumption decreased, for it was based on the Apocrypha, dogmatic belief based on Mary's privileges grew stronger. In this simultaneous decline and growth we have a concrete example of how to support doctrine by theological and not by historical reasons.

This brief résumé of some of the matter in Father Duhr's book shows that his interest is primarily doctrinal. It is, however, inevitable that a work which is so sound should be inspiring and devotional as well. The translation, which is lucid and firm, was published in this country on November 15, 1950 and is both timely and worthwhile.

E. A. Ryan, S.J.

SUPERNATURAL OR HYSTERICAL?

Une Stigmatisee de Nos Jours, Therese Neumann de Konnersreuth: Etude de Psychologie Religieuse. *By Paul Siwek, S.J.* Paris, Lethielleux, 1950. 174 pp. 325 francs.

The reading of this brief but scholarly study of religious psychology should produce a sobering effect on any critical-minded Catholic. Fr. Siwek's technique of carefully analyzing the evidence and confronting it with the relevant medical data on hysteria leaves one more than ever convinced that the attitude to take in the presence of this and similar cases is one of reserve as to their supernatural origin. The object of his study, in fact, is to use the Konnersreuth phenomena as an example of a general methodology for dealing with such cases.

The conclusions can be summed up as follows. On the one hand, there is no reasonable ground for suspicion that Theresa is guilty of any conscious fraud or simulation. Her simple, genuine piety, regular frequentation of the sacraments, and the close observation of the parish priest and villagers for almost twenty-five years render such an hypothesis implausible. On the other hand, there is as yet no decisive proof that the phenomena manifested in her life necessarily require any miraculous divine intervention. In fact, the evidence points to the contrary.

Neither the visions of the Passion nor the stigmata nor the fast of Theresa meet the requirements laid down by the recognized doctors of mystical thology. St. John of the Cross and Pope Benedict XIV (in his classic treatise on the norms for canonization) warn that one must be suspicious of the supernatural character of fasts or ecstasies or visions which have

been preceded by some malady of natural origin, particularly by hysteria in women. Now the starting point of the marvels in Theresa's life was an attack of nervous paralysis, followed later by convulsions and *hysteria traumatica*, brought on by terror and exhaustion during a fire when she was twenty. A doctor later diagnosed her as an hysteric temperament of a rare degree of intensity. This basic diagnosis has never been successfully broken down despite the efforts of her supporters to discredit or explain it away. Fr. Siwek uses it as a key in seeking a possible natural explanation of the phenomena.

Thus Theresa's fast began with an apparent paralysis of the throat and stomach muscles which left her unable to swallow or retain either food or liquid of any kind. Such symptoms frequently occur in hysteria cases, as well as prolonged fasts following thereupon (Benedict XIV records one of four years).

An absolute fast of some twenty-five years, however, would still not be possible naturally. But there is one seriously disturbing fact about this supposedly absolute fast of Theresa which in Fr. Siwek's eyes raises a doubt that must be answered before any further credence can prudently be given to it. During the one period of her life when she was submitted to continuous observation (by four nuns for two weeks—and the rigorousness even of this was afterwards questioned), a chemical analysis of the products of bodily evacuation was made. This showed them to be those characteristic of a person in a state of genuine starvation. But another, taken only two days after this period, revealed that their content had already begun to change, and a third, nine days afterwards, was found to correspond to the state of a person who eats and drinks normally.

Why there should be this difference in bodily functions during this period is certainly not easy to explain in the hypothesis of the supernatural character of her fast unless we are willing to conceive of God as indulging in a bit of very disconcerting humor. Fr. Siwek advances as a possible natural explanation of the whole problem the hypothesis that, since Theresa is in a state of mental prostration and dullness during the two days after her Friday ecstasies and since it is during this time that she recovers her normal weight, she may possibly consume small quantities of food and drink in the course of these days in a quasi-unconscious or automatic manner and desist when her full self-possession returns. It was this and other similar doubts which led the bishops of Bavaria to request a second and more rigorous examination ten years later, to be carried on within a Catholic university clinic. The request, unfortunately, was violently rejected by the father of Theresa.

As regards the stigmata, Fr. Siwek shows that the correlation between them and hysterical temperaments is very high.

Thus of the several hundreds of modern cases which have been examined scientifically, *all* have been found to occur in persons suffering from nervous troubles, usually of an hysteric nature. All but two have been in women, usually accompanied by a cessation of the menstrual flow (as in the case of Theresa). Nor have all been remarkable for holiness. One doctor was able to induce by suggestion on a young girl stigmata much like those of Theresa. Thus most Catholic experts in the matter now agree that the stigmata of themselves can never be taken as a sure sign of the supernatural. They may follow naturally from high religious sensibility in an hysteric temperament.

As for Theresa's impressive visions of the Passion, they fail to live up to one of the fundamental norms laid down by St. John of the Cross and Benedict XIV. According to the latter no vision is to be considered as authentically supernatural in which the visionary does not afterwards remember what he has seen, heard or said. It is not in accord with the dignity of a human person, they say, that God should use it as a mere automaton. Now the visions and ecstasies of Theresa are of just such a nature. Their supernatural origin, therefore, remains, to say the least, dubious.

Fr. Siwek puts a question mark also after Theresa's supposed gift of speaking in ancient tongues such as Aramaic, since the method used by the Aramaic scholar who affirms it was not scientifically satisfactory. Her pronunciation was so indistinct by itself that he used to repeat the Gospel quotation in several different ancient languages, asking her to indicate which one corresponded to what she had heard in her vision. The opportunity thus left open to suggestion is obvious.

In the final analysis Fr. Siwek is unwilling to come to any definitive decision for or against Theresa Neumann, but the sum of his evidence points rather to a negative than to an affirmative judgment. The most valuable lesson of the book, however, is the example of the author's own precise scientific methods of analysis.

W. Norris Clarke, S.J.

MARTYR IN MINNESOTA

Minnesota's Forgotten Martyr. *By Reverend Emmett A. Shanahan,* St. Mary's Church, Warroad, Minnesota. 34 pp.

This short monograph commemorates the heroic life and death of Jean Pierre Aulneau, young Jesuit priest slain by the Sioux Indians at the Lake of the Woods in 1736. Its publication is occasioned by the appeal of Bishop Schenk for help to

construct in Warroad, Father Shanahan's parish, a church in memory of Father Aulneau.

Father Shanahan writes very entertainingly of Father Aulneau's heroism in caring for plague-stricken sick on the voyage from France, and of his arduous journey with the explorer La Verendrye through the lakes and forests to far-off Fort Saint Charles. This wooden palisaded structure had been erected on an island in the Lake of the Woods just inside the American territory, which juts up into Canada at that point. After a few months of hard labor among the Indians, Father Aulneau, accompanied by twenty Frenchmen, set out on June 5 for Mackinac to obtain needed supplies. Stopping at a small island just across the Canadian border, they were surprised and slain by a band of Sioux Indians. The bodies were later recovered by La Verendrye and buried in the chapel at Ft. Charles. The fort was abandoned and knowledge of the location became most vague with the passing years. In 1908 a group of Jesuits on vacation from Saint Boniface, Manitoba, climaxed a series of discoveries by unearthing the palisades and fireplaces of Fort Saint Charles, and there in the chapel they found the remains of the slain Frenchmen, among them the easily identifiable headless skeleton of Father Aulneau.

The pamphlet is particularly valuable for its photographs of the skeletons of Aulneau and the son of La Verendrye and of the skulls of the other slain Frenchmen; for its pictures of the expedition to the site, and various objects unearthed there. A map and plan of the fort are contributed by two Catholic sisters of Crookston. The sources listed by Father Shanahan include *The Aulneau Collection* edited by Rev. Arthur Jones, S.J., Montreal, 1893; "Discovery of the Lake of the Woods," Rev. Father d'Eschambault, 1937; "Discovery of the Relics of the Rev. Jean Pierre Aulneau, S.J.," by Rev. J. Paquin, S.J. (leader of the party), 1911; *Bulletin of the Historical Society of Saint Boniface*, V, part 2, by Judge L. A. Prud'homme, 1916; "Out of the Grave," by Rev. T. J. Campbell, S.J., Saint Boniface Historical Society, 1915.

Those interested in filling in details should consult an article by another member of the exploration party, "The Finding of the Body of Father John Peter Aulneau, S.J.," by John M. Filion, S.J., in THE WOODSTOCK LETTERS, XXXVIII (1909) 16-36. This is a dramatic and humorous account of the discovery. The writer gives rather sound conjectures concerning the motivations for the mass murder, growing out of a rivalry between the Sioux and the French-sponsored Cristinaux. The letters of Father Aulneau and of others concerning him are to be found passim in volumes LXVIII-LXXI of the *Jesuit Relations*. They tell the story of an ideal Jesuit who deserves to be better known by his modern brothers, who fell bravely in what was charac-

terized by his friend Father De Gonnor as "the hardest and the most utterly destitute" mission in Canada.

CLIFFORD M. LEWIS, S.J.

PSYCHOLOGY OF FATIMA

The Meaning of Fatima. *By C. C. Martindale, S.J.*, New York, P. J. Kenedy, 1950. vii, 183 pp.

To quote the author, the purpose of this little book is "to stress the psychological elements in this story more than the pictorial, than the devotional or the moralizing." It is divided into two unequal parts. The first is a lengthy treatment of the early apparitions from May to October in 1917. Father Martindale seems to stress these early events as giving "the meaning of Fatima" and not the rather sensational later revelations. Having stated in the introduction the documents and commentaries published in various languages that he has consulted, he fits each detail into a very smooth, well-written narrative. The conversations of the three fortunate children, Jacinta, Francisco, and Lucia are here set down with all the fidelity the records afford.

The epilogue will be the most interesting part to those familiar with the story of Fatima. In it Father Martindale divides the evidence into two themes. The first is that in every apparition of 1917 Our Lady called for amendment of life and the recitation of the rosary. The "preternatural phenomenon" of the whirling sun is but a sign that is to be "transcended as soon as possible." The second deals with the new themes of the Immaculate Heart of Mary, and the subordinate one, the conversion of Russia. This summarizes the various revelations of 1925-1942, but as to the problems that arise, Father Martindale gives but a few suggestions. He rightly points out that the conversion of Russia, after the world's consecration to the Immaculate Heart, seems rather mechanical and unlike the course of Christian history. To this reviewer he fails to clarify the request for reparation *to* Our Lady. Since theological reparation is for sin, any reparative act must be made to God; perhaps, as in the "Morning Offering," it is to be made *through* Our Lady. The words of Lucia seem to contradict this.

The book is readable and is evidently a sincere attempt "to solve some of the difficulties of those who cannot enter into the imagination of Portuguese people." Curiously, it bears no *imprimatur*, nor is any reason for its omission offered by the publisher or Father Martindale.

ALBERT J. LOOMIE, S.J.

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